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QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL
AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः

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Please See—

Books for review and articles are invited for publication in the Journal from learned scholars of India and abroad on topics related to Vedas, Indian culture, Religion, Ancient History, Philosophy, Psychology, Medicine, Yoga, Linguistics, Oriental Literature, Science etc. Due remuneration is offered to the writers of the articles published in the Vedic Path.

Editor

Research Technology in Vedas

Time is running fast and the West is inclining speedily towards research and understanding of the Vedas to find better ways of happiness and solace. To fulfil our journals first aim of guiding scientific research in the Vedas, several times the research technological notes have been provided in this column. Threading the theme further a method of search is pointed out here for the high level science scholars handicapped in the Sanskrit language. It does not matter much, the pioneer researches in the Vedas can be carried out even without the thorough knowledge of the Sanskrit language. Those scholars of certain disciplines such as Physics and Aeronautics, who lack a knowledge of Sanskrit and are not able to avail of the assistance of Sanskrit scholars, can go ahead with the help of translations.

Written in very concise Sanskrit verses the Vedas are in the four volumes of Rig, Yajur, Sam and Atharva Samhitas. No doubt some portions of the Vedas are lost in the long past and whatever major portion of a certain Veda is within reach, under present circumstances, is considered to be the text of that Veda. The four texts of the Vedas have been translated with commentaries into several languages, specially in Hindi and English. These translations done by several scholars with varying linguistic expertise present various possible meanings of the verses. These translations are adequate enough to pioneer researches. Hence inadequacy in the knowledge of Sanskrit can be overcome by various existing translated versions of the Vedas which can be relied upon as a source of data. Thus after examining all the available interpretations of a verse one can select the most appropriate one and can carry on his research project in this manner.

Some might say that such methodology of data collection depends upon the secondary source of information in comparison to

the observations of a scholar well versed in his discipline as well as in Sanskrit language. But the above technique of data collection has a far greater advantage of being absolutely objective, the prerequisite of all scientific research. Here the scholar is not twisting the meaning of a verse according to his purpose in hand but is simply putting forward others versions, thus maintaining high perceptive objectivity. In this way he escapes the volleys of the critics generally thrown as "personal whims". With this objective technique the experts of different disciplines can search out to a great extent the material of their discipline lying scattered in the Vedas. At least in pioneering sort of researches this technique is far better and the existence of the knowledge of different sciences can be verified easily. Some scholars have successfully applied this technique in bringing forward Vedic learning beyond expectations.

With this research technology the experts of different disciplines even if they do not have a working knowledge of Sanskrit language can carry on scientific research in the Vedas. As such Indian scholars of science must pick out the different projects in the Vedic research without any further loss of time.

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Madhu Sukta

(Honeyed life)

Dr. Satyavrata Siddhantalankar

The *Atharva Veda (Kanda 1, Sukta 36)* has five *Mantras* which inspire the devotee to mould life in such a manner that it may emit sweetness of honey all around. Our words should be sweet, our behaviour should be sweet, everything going from us to others should be sweet, sweeter, sweetest. This sweetness is compared to the sweetness of the sugarcane which grow in sweetness and is taken out from the ground with sweetness.

इयं वीरुत् मधुजाता मधुना त्वा खनामसि ।
मथो ! अधिप्रजाता असि, सा नः मधुमत् कृधि ॥ १ ॥

This plant of honeyed sweetness has grown out of a sweet root (that is, out of the heart). I dig it out with sweet (hands). As thou art born out of sweetness, so make all of us full of sweetness. 1

The poet imagines the heart to be the soil of honey. Out of it grows a plant or a creeper containing honey, that is Life, which the poet digs out and exclaims: Thou art born out of honey, make us sweet as thyself. One's heart should be full of sweetness, as sweet as honey.

जिह्वा अग्रे मधु मे, जिह्वामूले मधूलवम् ।
मम इत् अहः क्रतौ असः, मम चित्तं उपायसि ॥ २ ॥

There be honey at the tip of my tongue; abundance of honey at the root of my tongue; honey at my behaviour, come and stay, O honey, in my heart. 2

One should speak sweet words to everybody, one's behaviour with people should be sweet. This sweetness should not be a feigned affair, it should be a part of one's nature.

मधुमत् में निष्क्रमणं मधुमत् मे परायणम् ।
वाचा वदामि मधुमद् भूयासं मधुसंदृशः ॥ ३ ॥

My coming should be sweet, my going should be sweet, my voice should be sweet, my appearance should be sweet. 3

मधोः अस्मि मधुतरः मधुघात् मधुमत्तरः ।
मां इत् किल त्वं वनः शाखां मधुमतीं इव ॥ ४ ॥

Being sweet as honey, I may be sweeter than honey; from being sweeter I may be sweeter than the sweeter. O Sweetness, come unto me as the branch of a sweet plant. 4

परि त्वा परितन्तुना इक्षुणा आगाम् अविद्विषे ।
यथा मां कामिनी असः यथा मत् न अपगा असः ॥ ५ ॥

Let me not entertain ill-will against anybody I solicit thee, O Honey, as one goes to a branching off, widespread sugarcane. O Honey, long for me. Do not depart from me. 5

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Religion and Social Change

Dr. Bhupendra Nath

There is perhaps not much controversy in recognising religion as an important factor in social change. But there is significant absence of unanimity about the role of religion in the making of a healthy social order. While religion is condemned by some as an obstacle in bringing about desirable social change, there are others who assign very important role to religion in achieving any social change on the right lines. In this paper it is proposed to study the role of religion in the social changes sought to be introduced in the contemporary Indian society in order to pull it out of the medieval stagnation.

Though every society inevitably undergoes some change in the course of history, the medieval history of India presents a view of a society in which changes were very much arrested and even the out-moded traditions and superstitions had such a strong grip on the people that they looked with suspicion on any change aimed at reforming the society. The invasion of the new western ideas on the Indian society in the wake of the expansion of the new western power disturbed the placid slumber of the medieval India. It was then confronted with an advancing new age in which it had to re-model its ancient social structure in order to face the new challenges. The advent of social reformers like Swami Dayanand Saraswati and Raja

Rammohan Roy at this juncture was designed to fulfil the task of building up a new social order suited for a new age.

The pace of social change in India was accelerated when she came into contact with the west. This has created an erroneous impression that India fully succumbed to the western ways and she planned her social change on a pattern supplied by the west. It is true that the massive influx of western ideas contributed to a great extent in arousing the Indian people ; the exposure to new ideas encouraged a critical, and at times even hostile, look at the prevailing social ideals and norms. The new educated small elite to a certain extent was uprooted from its moorings and was enamoured by the dazzle of the new ideas. But by and large India continued to be true to its heritage. Its leading personalities retained their regard for all that was valuable in the store-house of India's past and they endeavoured for the salvation of the Indian society by keeping themselves close to the national ethos. While the new westernized Indian elite did not hesitate in underestimating the role of religion, the more serious Indian thinkers recognized the value of religion for achieving such social changes which could invigorate the Indian masses. Thus, we find that the national leaders like Swami Dayanand and Raja Rammohan Roy, who laid the foundation for Indian renaissance, made religion pivotal in their scheme for social reforms.

While India was turning towards religion for her social reconstruction, the west had begun repudiating religion. The social changes, which the west was aiming at, were sought to be linked with the new scientific knowledge. Religion was bracketed with some sort of supernaturalism or dogma which did not find favour with the prestigious new scientific outlook. The scientific discoveries and inventions paved way for an industrial society. The social changes which it entailed were declared to be solely a secular affair, and religion began to be treated as an obstacle in a smooth social change. Karl Marx, a representative of this new spirit, gave a call for a complete banishment of religion from all secular and economic affairs. Religion, for him, has always been an instrument in the hands of the economically rich for putting the poor in a state of torpor. It is

a tranquilizer used for silencing and exploiting the poor. The new scientific and Marxian ideas combined to persuade the western mind to accept the a-religious nature of social change. To the Indian mind, on the other hand, the religious outlook has remained so pervasive that a completely a-religious or non-religious view of social change does not appeal to it. The outstanding leaders of the Indian renaissance were quick to discern this characteristic of the Indian mind and hence they did not emulate the western scheme of a religious social change. Instead, they started with reforms in religious ideas and practice, and extended it to cover all the aspects of social reforms.

Swami Dayanand Saraswati and Raja Rammohan Roy were among those earliest pioneers who initiated the socio-religious movements for social change which in later years gradually grew into a gigantic national upheaval and inspired revolutionary social changes. The widespread decadence in the Hindu society attracted the attention of Swami Dayanand and he discovered the cause of decadence in the deviation of the Hindu society from its original vedic purity. He gave a call for a return to the Vedic wisdom and he believed that the cure for the present day malady of the Indian society lie in a proper understanding and appreciation of the invaluable knowledge contained in the Vedas and the Upanisads. He emphasized the relevance of the ancient Vedic dharma for the fulfilment of the contemporary needs of social change. He preferred to look back to the national heritage than to submit to the new concepts of so-called modernity and secular social reforms borrowed from the west. Raja Rammohan Roy too look back to the knowledge of the antiquity for the solution of the problems of the contemporary Indian society. A man of vast learning, the Raja combined in himself scholarship of both Sanskrit and Persian, and also kept himself abreast with the new western advancements in various fields of knowledge. His vast and varied learning made him liberal enough to use ideas derived from divergent directions. Though he was not much in favour of upholding the monopoly of Vedic wisdom, nevertheless, he fully emphasized the importance of the Vedic literature and he was among the pioneers who translated some of the Upanisads into English. He was one with Swami Dayanand

in upholding the importance of the Vedas and in rejecting the validity of the Purnanas. The movements initiated by both the leaders make religion central to all the schemes of social change and they turn towards the ancient Indian wisdom in their search for the solutions of the contemporary socio-religious problems. But, while the movement started by Swami Dayanand tends to remain closer to the Aryan heritage and hence may be described as more conservative and revivalist, the Brahmo movement leans more heavily on the knowledge acquired by contact with Christianity. However, the Brahmo inclination towards Christianity, particularly in its later phase represented by K. C. Sen, did not result in any disrespect for the Vedas or the Upanisads. In its earlier phase, the movement under the leadership of Maharshi Devendranath Tagore appears more conservative in allowing Christian influence on Brahmo doctrines and prefers to cling to the Vedic tradition. The Vedic roots of the Indian social system thus asserted itself at the very start of the Indian renaissance and it helped in recognition of an integral link between religion (Dharma) and society (Samaj).

In visualising an integral link between religion and society our modern leaders were very much in line with the long ancient tradition, both Vedic and non Vedic. The glorious period of the Indian society lasted so long it could retain the purity of Vedic dharma. When Vedic dharma deteriorated due to its distortions by the Brahmin priesthood, it led to social decadence. The changes which the Indian society subsequently underwent moved to such an impasse that it resulted in a revolt against the then prevailing socio-religious conditions. It gave rise to Buddhism and Jainism which took a non-Vedic stance with a view to purge the society of its accumulated maladies. It is significant that even in those ancient days Lord Buddha and the Jain prophets made religion their chief instrument for a mass movement in order to bring about social changes and hence they began their preachings as religious leaders. If Buddhism and Jainism were mass movements for religious reforms, they were at the same time movements for social reforms too. It may be said that it was the social decadence of the age

which inspired the rise of these religions. The social processes and religious beliefs remained inter-twined, and in social changes religion always retained a position of pre-eminence. This close link between religion and society is witnessed in the medieval period also. The social situation in the medieval India was created by the existence of two parallel but also inter-acting currents of cultures—the ancient Vedic and the Islamic. Among those who contributed towards the evolution of a composite social order may be enumerated the religious poets and saints of Bhakti cult and the muslim divines, such as, Tulsidas, Rahim, Ramanand, Kabir, Nanak, Chaitanya etc. Though primarily committed to religion they strove to provide new visions and norms for a new changing social order.

If we turn to the history of western society we may discover there too a close link between religion and the social changes. Even in the present-day western world religion may be working imperceptibly in shaping the course of social changes. But the west to-day appears to assert predominance of political and economic factors in social change and the religious factor is either completely ignored or it receives very little attention. A sharp distinction between the 'secular' and the 'religious', and too much emphasis on keeping the secular free from the religious, tends to make the western model of social change very much a-religious. Hence the modern western style of social planning the aspects which are taken into account are mainly political and economic, and the religious aspect is mostly ignored. But in India while the earlier leaders of Indian renaissance, like Swami Dayanand and Raja Rammohan Roy, made religion their main plank for initiating social reforms, the leaders like Swami Vivekanand, Bal Gangadhar Tilak, Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo etc., too fully recognized the primacy and importance of religion in any scheme of social change. Almost all the national leaders of pre-independence India, including the political leaders, were fully alive to the potentialities of religion in furthering any planning for beneficial social change. Swami Vivekanand put forward a philosophy of practical Vedanta for reconstruction of the

social system and he declared, "Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion". Tilak undertook a re-interpretation of the Gita in order to arouse the Indian people to social and political action². Sri Aurobindo spoke of the possibility of the descent of the supra-mental consciousness to the level of earthly existence which is destined to raise the present level of social life to a higher level of divine life. Our social salvation should be sought not merely by confining ourselves to the so-called secular affairs, but we must also harness our deeper potentialities which religion reveals. When Tagore speaks of 'The Surplus in Man'³ or 'The Realisation of the Infinite',⁴ he too hints at the vast potentialities inherent in the man. Though engaged mainly in a political struggle to get rid of an alien rule, Mahatma Gandhi too fully realized the value of religion and considered it inseparable from politics and morality.⁵ The secularism which Gandhi believed in was not based on a negation of religion, but on an acceptance of all that is true and great in all the religions. A firm believer in God he widened the concept of God so universally that anybody can see God wherever he sees Truth. With his proclamation 'Truth is God', he promulgated a universal religion which can be acceptable to every truth-loving person. It is such a religion which he prescribes for every political and social worker. Mahatma Gandhi considers it essential to adopt the true religion in all the programmes for individual or social progress.

The age-old recognition of the essential role of religion in progressive social change has been a valuable characteristic of the Indian mind. The need for taking into account the religious factor in all social planning is not a mere intellectual recognition of a formula for a successful social transformation. The integral link between religion and social change has its roots in the very nature of man. Man's nature is multi-dimensional. While the need for food, sex and shelter he share with all other living creatures, there is inherent in him an urge which opens vast vistas before him and makes him a unique creature in the universe. His needs are much larger than those of the other creatures. This points to the most essential nature or *dharma* of the man. When the ancient seers declared that man is *amritasya*

putrah (sons of immortality) or when S. Radhakrishnan speaks of the 'self as subject'⁶ they point to this very characteristic of the human self. The Vedic seers were the earliest to realize this truth and hence the social system which evolved out of their teachings provided for the fulfilment of the different dimensions of the human nature by propagating the four ideals of human life, namely, *dharma* (righteousness), *artha* (wealth), *kama* (enjoyment) and *moksha* (liberation). The Indian character, through innumerable generations since the antiquity, has been shaped in the realization of its multi-dimensional nature and has continued to be aware, dimly or vividly, of its distinctive character as a human being possessing certain elements within himself which cannot be measured in obvious economic, physical or scientific terms. This understanding of the nature of one's own self has been so deeply engraved on the Indian mind that a few centuries of its contact with the west has been able to affect it only superficially. The Indian mind at its deeper layers still fondly nurses a picture of man which is not a mere machine, but is a being with some special meaning. This special meaning which the human self is believed to possess is expressed as a religious faith which the Indian masses have inherited from their forefathers. The social system which the people with such deep religious faith need cannot be a society devoid of religion. From this it follows that it will not help India if she to-day chooses to borrow the western a-religious model for its social reconstruction. A plan of social change completely divorced from all religious considerations may not properly work in the Indian conditions. India's history amply proves that in the past she has always turned to religion in her attempts to recover from social decadence. Even to-day we must turn to religion for finding the way to overcome the contemporary social crisis. The introduction of religion in social education and planning may help in re-vitalizing the character of the masses. What is needed is perhaps to remind the man that the material or economic does not exhaust all the dimensions of his being. He needs to be further assured of his distinctive potentialities and his special mission, which may inspire him to touch a higher level of goodness.

Notes and References :

1. Swami Vivekanand, *Jnana-Yoga*, (Almora Advaita Ashram, 1948), p. 1.

2. See, Tilak, B. G. *Gita Rahasya or Karma Yoga*, (Poona, 1965), Vol. I & II.
3. See, Tagore, Rabindranath, *The Religion of Man*, (London, Unwin Books, 1961), Ch. III.
4. See, Tagore, Rabindranath, *Sadhana* (London, MacMillan and Co., 1961), Ch. VIII.
5. Cf. "Yes, I still hold the view that I cannot conceive politics as divorced from religion. Indeed religion should pervade everyone of our actions." Bose, Nirmal Kumar (Ed.) *Selections From Gandhi* (Ahmedabad, Navajivan Publishing House, 1948), p. 224.
6. See, Radhakrishnan, S., *An Idealist View of Life*, (London, George Allen & Unwin Ltd., 1951), Ch. VII. Cf. "The true subject or the self is not an object which we can find in knowledge for it is the very condition of knowledge. It is different from all objects, the body, the senses, the empirical self". Ibid. pp. 270-271.

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Russian and Sanskrit

Dr. (km.) Asha Kapoor

Dev-Vani Sanskrit is called the mother of all the languages, This statement is not only true in the context of Indian languages, but also in the case of some foreign languages. All the Indo-European languages Sanskrit, Greek, Latin, German, Gipsy, English and Russian also belong to the same group. For this reason, Sanskrit, Hindi and Russian, all the three languages are very similar to each other. If a person knows Sanskrit, learning of Russian language would not be difficult for him because, many Consonants and Vowel sounds of Russian and Sanskrit languages are very much alike. Perhaps this is one of the factors for the popularity of Sanskrit and Hindi languages in Russia.

In this paper, I have tried to give a detailed comparison of the three languages, based on words, pronunciation and grammar. The script used for Russian, Sanskrit and Hindi words is Roman.

1. (a) *Numerals*—Similar in word and meaning

<i>Sanskrit</i>	<i>Hindi</i>	<i>Russian</i>
Davu	Do	Dava
Tri	Teen	Tri
Chatvari	Char	Chateeri
Punch	Panch	Pyac

Shasth	Chai	Shaisch
Sapt	Sat	Sem
Shat	Sau	Sto

(b) *Pronouns*—Similar in word

<i>Sanskrit</i>	<i>Hindi</i>	<i>Russian</i>
Etah (feminine plural)	Ye	Ato
Maya	Maine	Moya
Tvayi	Tugh par	Tbou
Sah (Masculine)	Vah	ON
Sa (feminine)	Vah	ONa
Swa	Apna	Cwou
Tat	Vah	Tot

(c) *Nouns*—Similar in word and meaning

<i>Sanskrit</i>	<i>Hindi</i>	<i>Russian</i>
Divas	Din	Den
Matra	Mata	Mat
Bhrata	Bhai	Brat
Duhita	Putri	Dock
Agni	Aag	Ognu
Tam	Andhkar	Tima
Dvivar	Devar	Jever
Dvar	Darwaza	Dver
Gavaksh	Khirki	Okno
Shuska	Sookha	Cykhau
Makshika	Makhee	Mykha

(d) *Verbs*—Similar in word and meaning

<i>Sanskrit</i>	<i>Meaning</i>	<i>Russian</i>
Itya-avochat	Uttar dena	Otvechaet
इत्यवोचत्		

Similar in word only

Tam	Usko	Tam	There
-----	------	-----	-------

In Russian language, like Sanskrit, Nouns, Adjectives and Pronouns change their forms when they are (added with a case-sign) used in a certain case. This similarity is clear in the words given below. The sequence of cases in the lists is taken from Sanskrit.

1. Noun *Sanskrit* Chhatr (Masculine)

Case	<i>Singular</i>	<i>Plural</i>
Instrumental	Chhatrain	Chatrai
Dative	Chhatraya	Chhatraibhya
Genitive	Chhatrasya	Chhatranam

Russian Ctydeyent (Masculine)

	<i>Singular</i>	<i>Plural</i>
Instrumental	Ctydentom	Ctydentamu
Dative	Ctydenty	Ctydentam
Genitive	Ctydenta	Ctygentof

Sanskrit—Chhatra (Feminine)

Instrumental	Chhatraya	Chhatrabhi
Dative	Chhatraye	Chhatrabhya
Genitive	Chhatrayah	Chhatrarnam

Russian—Ctydeyentka (Feminine)

Instrumental	Ctydentkou	Ctygentkamu
Dative	Ctydentke	Ctygentkam
Genitive	Ctydeynti	Ctygentok

Note :— In Russian language there are only two numbers Singular and plural, so 'द्विवचन' 'Dvivachan' of Sanskrit Grammar has not been mentioned.

Adjective : *Sanskrit*—Manoharin (Neuter Gender)

	<i>Singular</i>	<i>Plural</i>
Nominative	Manohari	Manohareerni
Accusative	Manohari	Manohareerni

Instrumental	Manoharain	Manoharebhi
Dative	Manoharaya	Manoharebhya

Russian—Nowu (New) (Masculine) Singular

Nominative	Nowu
Accusative	Nowovo
Instrumental	Nowu
Dative	Nowomy

Russian— (Feminine)

Singular

Nominative	Nowaya
Accusative	Nowyou
Instrumental	Nowou
Dative	Nowou

Plural (Masculine & Feminine genders
are alike)

Nominative	Nowu
Accusative	Nowikh
Instrumental	Nowimu
Dative	Nowim

Pronoun—Sanskrit—Aham—(Masculine)

Singular

Nominative	Aham
Accusative	Mam
Instrumental	Maya
Dative	Mahyam

Russian

Singular

Nominative	Ya
Accusative	Menya
Instrumental	Camnou
Dative	Mne

2. In both the language the roots of verbs are conjugated i.e., they take personal endings, as mentioned before, there is only one difference of number, there is no 'Dvivachan' 'द्विवचन' in Russian language.

Sanskrit—Path—Verb root (to read)

	<i>Ek vachan</i>	<i>Dvivachan</i>	<i>Bahu vachan</i>
Pratham	Pathati	Pathtah	Pathanti
Purush			
Madhyam	Pathasi	Paththah	Pathath
Purush			
Anya Purush	Pathami	Pathavah	Pathamah

Russian—'e' Chitat (to read)

	<i>Singular</i>	<i>Plural</i>
First Person	Ya chitayou	Mi chitaem
Second Person	Ti chitaesh	Wi chitaete (चे)
Third Person	ON, oNa, oHo chitaet	oHu chitayout

Like Sanskrit in Russian language too all the verbs are not conjugated in the same form, so it becomes necessary to memorize all the forms.

3. In these two languages, the cases are decided according to the verbs, e.g., in Sanskrit 'Duh' (दुह्), 'Yac' (याच्), Pac (पच्), Dand (दण्ड्), Prach (प्रच्छ्), Bru (ब्रू), Ruch (रूच्), Krudh (क्रुध्), Kupya (कुप्य), Da (दा), Namah (नमः), etc. Similarly in this Indo-European language there are certain verbs such as—cavetovat, cavetovateya, Darich, Budeta, Preglashat etc. which govern the case.

4. Sometimes, certain words become the deciding factors of the cases.

Sanskrit :— Prati (प्रति), Anu (अनु), Antra (अन्तरा), Samya (समया), Nikasha (निकषा), Abhitah (अभितः), Paritah (परितः), Sarvatah (सर्वतः), take Accusative case. Sah (सह्), Sakam (साकम्), Sardham (सार्धम्), Samam (समम्),—Instrumental case.

Russian :— Nравeteya, Panравetcyа Nado, Nyshno—Dative case
Okolo, ot, uz, Pogle—Genitive Case.

5. Vowel A आ is used to make feminine gender.

<i>Sanskrit</i> :—	Sah (Masculine)	Sa (Feminine)
	सः	सा
	Eshah "	Esha "
	एषः	एषा

Russian :—

Masculine	Feminine
On	Ona
Mou	Moya
Twou	Twaya
Nash	Nasha
Bash	Basha

6. Most of the A 'आ' ending words in both the languages are feminine.

7. Masculine, Feminine and Neuter—the three genders are common in these two languages.

8. There are some Consonants which are similar in Sanskrit and Russian alphabets. They are—

x Kha, त ta, द da, च c, श sh,

ष, प् ts

9. There are Reflexive verbs in Russian grammar, like 'Atmanepad Kriya' (आत्मनेपद क्रिया) of Sanskrit. Besides this, some verbs are both Atmanepad and Parasma pad, आत्मनेपद एवं परस्मैपद i.e., Reflexive and Non-Reflexive verbs.

10. Personal Pronoun Swa स्व in Sanskrit and in Russian are used. This pronoun (one's own) is used instead of possessive pronouns to qualify an object belonging to the subject, so its number, gender and case are according to the object.

<i>Sanskrit</i> :—	Sah Swa pustakam pathati
<i>Hindi</i> :—	Vah apni Kitab paradhtha hai
<i>Russian</i> :—	On chitaet cwayou knugy

The above mentioned similarities show that these Indo-European languages are very akin to each other, still there are some special characteristics of Russian language which bring it closer to Hindi rather than Sanskrit. But these diversities in a language add uniqueness to it.

The difference between the two languages is given below —

1. Where there are seven cases in Sanskrit grammar, Russian has only six cases :—

Nominative	—	Karta karaK
Accusative	—	Karm karak
Instrumental	—	Karan Karak
Dative	—	Sampradan Kark
Genitive	—	Sambandh Karak
Prepositional	—	Adhikaran Karak

2. In Russian, the verbs are classified according to Imperfective and perfective forms and the aspects of verbs, such as Verbs of motion, Verbs of Rest, Verbs of thought or Speech, Verbs of Definite and Indefinite Motion.
3. The aspects and meanings of verbs are changed when they are formed by adding prefixes and the cases are used accordingly.
4. Like Sanskrit here the verbs are not divided in ten tenses, but in three tenses—Present, past and future tense. Future tense is again classified into two forms Simple future and Compound future.
5. In Russian language oral and spoken form is quite different from the written form, because of Hard and Soft

Consonants. While in Sanskrit and Hindi languages all the three forms are the same.

6. The structure of Russian language is passed on its verbs patterns in other words, it is better to say that, this language has varied forms of verbs. This variety in Sanskrit is however in account of Synonymous forms of the verbs. For Example :—

Drash	द्श्	Eeksha	ईश्
Kup	कुप्	Krudh	क्रुध्
Vand	वन्द्	Nam	नम्
Pooj	पूज्	Arch	अर्च्
Munch	भुञ्च्	Tyaj	त्यज्

There are no synonyms of verbs in Russian language, but due to the difference of meaning a certain verb is used to denote the actual meaning e.g.,

Usne Chitra dekha.
Usne balak Dekha.
Ram mez par kitab rakhta hai.
Ram almari me kitab rakhta hai.
Vah paidal School jata hai.
Vah bus se School jata hai.

The above sentences show, that the verbs are almost the same but according to Russian language each sentence will take different type of verb. In other words it will be more appropriate to say that in Russian grammar every verb has a definite meaning, which has to be used in the same sense and then the case is decided accordingly. Thus, the meaning becomes the deciding factor of the verb.

becomes a little difficult on account of numerous verbs, otherwise it is very soft and simple.

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Prayer for Freedom from Sins

अस्ति देवा ग्रंहो—

रुर्वस्ति रत्नमनागसः ।

अदित्या अद्भुतैः सः ॥

O Gods, there indeed is emancipation from sin. When this happens the person freed from sins obtains pleasant wealth. May the Adityas, free from sin, be kind unto us.

Rig Veda, VIII-56-7.

Bhagavad Gita

Karam Narain Kapur

1. Bhagvad Gita—Song of the Lord—popularly called the Gita is the most widely read religious book of the Hindus. This is because its language is simple and clear-cut and is easily understood both by the intellectuals and the layman. Its Hindi translation is still simpler. On the other hand the Vedas—the fountain head of the Hindu religion—on account of its sublimity, subtility and symbolism, the Darshanas on account of their pithiness and abstruseness and the upanishads on account of their metaphysical philosophy baffle even the sanskrit scholars. Their Hindi translation has, consequently, little appeal to the general readers.
2. It has been translated into principal languages of the world.
3. It forms a chapter in the Bheesham Parv of the Mahabharata and comprises seven hundred verses although some editions printed in Bombay and Madras contain forty-five additional verses.
4. Thus in the form of a dialogue between Shri Krishna and Arjuna at the battlefield of Kurukshetra when Arjuna felt despondent on seeing all his relatives arrayed there.

5. It is often contended that the present day Gita comprising seven hundred verses is not a replica of the sermon which was given to Arjuna at the battlefield and the following arguments are put forth in support thereof :-

- (a) It is inconceivable that Shri Krishna gave the sermon in the form of verses.
- (b) Such a lengthy sermon could not have been imparted in the hurry and hurry of battle cry.
- (c) Dissertation about God, Prakriti, moksha, yoga, sanyas, the four varnas, yagas, worship of God was unnecessary, superfluous and out of tune at that time.
- (d) Vedvyas the author of the Mahabharata and the Gita was not present at the battle field or at the court of King Dhrit-rashtra when the dialogue between Shri Krishna and Arjuna was told to the king.
- (e) Gita is the exuhebrance of the poetic mind of Vedvyas based on the dialogue between Shri Krishna and Arjuna. The follo-often quoted verse of some poet lends support to this view:—

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधी भोक्ता दग्ध गीतामृतं महत् ॥

All the upanishads are the cows, Shri Krishna is the drawer of milk, Arjuna is the calf and Gita is the milk.

The epilogue to each of the eighteen chapters of the Gita reads as under :—

ॐ तत्सत्

इति श्रीमद्भगवद्गीतासु, उपनिषत्सु, ब्रह्म विद्यायां
योग शास्त्र श्री कृष्णार्जुन संवादे.....नाम.....
अध्याय ।

It is very significant that this epilogue does not exist in the Gita as contained in the Mahabharata. It, however, holds a key to unfold the original nature of the text and its subsequent transformation as a book of Brahm Vidya. It is evident that originally it was only a dialogue between Shri Krishna and Arjuna (श्री कृष्णार्जुन संवाद). In course of time it became an upanishad, a yoga-shastra in Brahmavidya. The word भगवद्गीतास, is plural and has been used to impart greater reverence to it. It would be appropriate at this stage to quote the opinion of Tilak expressed on the subject on page seven of his book Gita Rahasya (Hindi). He says:—

“Yes, it is possible that in the hurry of the battle Shri Krishna might have spoken ten or twenty verses or their imports to Arjuna which were conveyed at length by Sanjay to Dhritrashtra by Vyas to Shuka, by Vaishampayana to Janmayjaya and by Suta to Shaunak. Or the author of the Mahabharata might have written them in extensio.”

- (f) Arjuna had forgotten the sermon given to him by Shri Krishna at the battle field. He, therefore, requested Shri Krishna to repeat it to him. On this Shri Krishna said that at that time of battle, he was in a deep contemplative mood, but it was not possible for him to repeat it then.

If Arjuna could forget the sermon so soon after the war and it was not possible for Shri Krishna to repeat it, it sounds improbable that it could have been reduced to writing verbatim long afterwards by the author of the Mahabharata or the Gita.

- (g) The Gita refers to Sankhya, Yoga and Brahm Sutra which are believed to have been composed after the conclusion of Mahabharata war. It follows that the original text of the Gita was enlarged after these books came into existence. Tilak is of the opinion that the present-day Gita took its shape some 500 years before the Shalivahan Saka (Gita Rahasya p. 570).

According to Monier William the author of the Gita lived during the first or the second century. He found the rest for his spirit in anyone system of philosophy as commonly taught in his own times and was led to make a selection from the various schools so as to construct a complete theory of his own. This he did with great perspectivity and beauty of language interweaving various opinions into one system by taking threads from Sankhya, Yoga and Vedanta as well as from the later theory of Bhakti or faith in the Supreme Being. The whole composition is skilfully woven into a form of a dramatic poem or dialogue.

- (h) Both Ved Vyas and Shri Krishna were well-versed in the Vedic lore. They could not have fathered the following anti-Vedic practices and principles which are found in the present-day Gita.
 - (i) *Pindodaka* rites (1-42)
 - (ii) going to hell and heaven (1-44, 9-21)
 - (iii) Soul is all-pervading and stable (2-24)
 - (iv) *Dakshnayan* and *Uttrayan* paths (8-24-25, 26)
 - (v) incarnation of God (4-7, 8)
 - (vi) permanent stay of soul in moksha (15-4, 6)
 - (vii) Soul is part of God (15-7)
 - (viii) four-armed shape of Shri Krishna (11-46)
 - (ix) worship of incarnation of God (12-2)

Tilak in his monumental work *Gita Rahasya* expresses his opinion on items (iv) and (ix) as under on pages 297 and 205 respectively.

"Irrespective of the time of death the Gyani and the man of action (कर्म कांड) go to the other world by the bright and dark paths respectively in accordance with his deeds."

"The above discussion leaves no doubt, whatsoever in the matter that the principle of the Gita should be that although for the purpose of worship only Shri Krishna has praised the manifested form of God. Yet

His highest form is unmanifested which is beyond the reach of senses. Manifestation of the unmanifested is His *Maya*. So long as man does not cross the maya and realize His pure and Unmanifested form, he cannot attain *Moksha*."

6. In the following verses Shri Krishna has either projected himself as God or has enjoined his own worship :—

(a) 2-61 (b) 3-22, 30 (c) 4-1, 6 to 11, 13, 14 (d) 5-29 (e) 6-14, 15, 30, 31, 47 (f) 7-1, 3 to 18, 21, 23 to 26, 28 to 30 (g) 8-5, 7, 13 to 16, 19, 21 (h) 9-3 to 11, 13 to 20, 22 to 34 (i) 10-2, 3 to 11, 19 to 42 (j) 11-5, 7, 8, 32 to 34, 47 to 49, 52 to 55 (k) 12-2, to 4, 6, to 11, 14 to 17, 19, 20 (l) 13-2, 10 (m) 14-2 to 4, 19, 26, 27 (n) 15-7, 12 to 15, 18, 19 (o) 16-18 to 20 (p) 18-54 to 58, 65, 66, 68.

In considering the question whether Shri Krishna was God or His incarnation the following objections crop up :-

- (a) According to Yajurveda (40-8) God is Bodiless, unborn. All-pervading and nerve-less. He has no image (Y 32-3).
- (b) Even Arjuna, his most trusted friend and devotee did not know him as an incarnation of God. On the contrary he asked him, "How am I to understand that thou art the one who proclaimed this yoga in this beginning." (4-4).
- (c) In verse 4-9, Shri Krishna speaks of his divine birth and divine work. But the matter of fact is that his birth and all his acts were like that an ordinary man. Puranas speak of gods who come from heaven in their heavenly chariots. It is nobody's claim that Shri Krishna descended from heaven in a human form. All his contemporaries-Dhritrashtra, Duryodhana, Shishupal and others took him as a great man, worthy of respect. Sanjay describes him as Master of yoga (Yogeshwar).

In the Mahabharata no mention has been made anywhere about the divine acts of Shri Krishna. On the other hand Bheesham,

Drona, Karna and Duryodhana were all killed on account of his diplomacy rather than his divine working.

In this context it would be apt to quote the following comments of Frederic Spiegelberg on page 103 of his book "Living Religions of the World":—

"It is one of the tragic confusions of religious history that as a faith codifies, the vehicles by means of which man communes with the Divine, themselves supplant the Divine and become in themselves prime deities. They, thus, become more important than the Mystery or Miracle of Existence, the ultimate consideration of a religion then drops out of the picture and is gradually forgotten. It is a further tragedy that in all religions founded by prophets and great seers devoted to the Miracle of Being, the prophets and seers themselves and despite themselves, even in their own life-time become the object of worship, supplanting the higher truth in which they believed the next step after that in the evolution of a faith occurs when the means of worship become more important than the thing worshipped. Each faith, in the course of time becomes inevitably institutional. The temple, the monastery and the ritual with their merely psychological effects upon the worshipper, triumphs in the end, so that all sight of the Being is lost."

Germane to the subject are the verses 12-3, 4 of Gita where Shri Krishna says :—

"Those, who occupied with the good of all beings, have same feeling with regard to every being and have control over their sense, worship the Imparishable, unmanifested, Omnipresent, Immobile Ever-same, all-pervading and unthinkable Gcd, too attain me.

These verses plainly imply that the worship of the unmanifested God is the worship of His incarnation on earth. In other words the incarnation is higher and more important than the unmanifested Lord of beings. What a perversity of thought ?

7. Most of the scholars believe that as centuries rolled on the number of verses in the Mahabharata went on increasing. According to Satyarth Prakash (P. 283) Ved Vyas composed four thousands and six hundred verses and his disciples composed five thousand and six hundred verses i.e., a total of ten thousands verses. During the time of Vikramaditya the number increased to twenty thousands and the swelled to thirty thousands during the time of King Bhoja. Verse 62-14 of the Adi Parv of the Mahabharata lists the number of verses at one Lac.

It can be safely concluded from all the facts that the original text of the Gita could not have contained more than one hundred verses. A critical study would suggest that the original text of the Gita comprised verses in two chapters only as under :—

Chapter I—verses 1 to 41, 43, 45-47

Chapter II—verses 1 to 38 of the second chapter

and verses 59, 60, 61, 62, 63, 73, 74 and 75 of the eighteenth chapter of the present Gita.

It may be noted that Shri Krishna's sermon to Arjuna about his duties as warrior ended with verse 38 of the second chapter. So the remaining verses in the Gita upto verse 58 of the eighteenth chapter were not germane to the subject matter.

8. Shorn off its anti-vedic teachings, Gita provides a very lucid and simple exposition of the perennial vedic philosophy as under :—

(a) God is birthless and unmanifested but fools consider Him as manifested (7-24). He is seated in the hearts of all beings (18-61).

(b) Out of Prakriti emanates all creations-movable and immovable (9-10). Purusa and Prakriti are beginningless (13-19).

(c) The Soul is birthless. Neither does it ever die, nor having been, it ceases any more to be unborn, perpetual ancient and eternal it is not killed when the body is slaughtered (2-20).

- (d) Just as a person discards old clothes, so the soul casts away worn out bodies and enters into new ones (2-22).
- (e) The soul enjoys the objects of the senses through ears, eyes, flesh, tongue, nose and the mind over which it presides (15-9).
- (f) A Yogī after perfecting himself through many lives attains moksha (6-45).
- (g) Three-fold is the fruit of action—pleasant, unpleasant and mixed—which accrue after death to those whose acts are motivated by desires.
- (h) All beings come into existence at the commencement of God's Day again and again and merge in sleep at Night. (8-19, 20)

It may be stated in nut-shell that the Gita adumbrates the Tretbad (trinity of God, Prakriti and Soul) of the Vedas.

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Laws of Modern Mathematics in Yajurveda

Vijayendra Kumar

The purpose of this article is to show that numbers in the Yajurveda follow laws of modern Mathematics. Set of numbers in some mantras may be written in set builder form. In some mantras there are two sets, one of objects and the other of numbers on which a one-one onto mapping may be defined. Also there are some mantras in which the information given may be put into the form of matrices and their multiplication. The two sets in some mantras are such on which a relation may be defined. Here I am quoting some mantras of the Yajurveda and the corresponding laws of modern Mathematics which are followed by numbers used in the mantras.

In a mantra it is written that, by one letter AGNI won the PRAN (one Soul). By two letters Ashwani Kumar won persons (Indication is towards two feet). By three letters Vishnu won three LOKAS. By four letters god SOMA won the animals (Indication is towards four feet). The corresponding mantra is as follows :—

अग्निकाक्षरेण प्राणमुद्रजयत तमुज्जेषमश्विनौ ।
 द्वयक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं,
 विष्णुस्त्रक्षरेण त्रील्लोकांनुदजयतानुज्जेषं
 सोमश्चतुरक्षरेण चतुस्पदः पशुनुदजन्तानुज्जेषम ॥

यर्जु०, नवमोऽध्यायः, मन्त्र (३१)

In this mantra there are two sets —

1st set $A = (1, 2, 3, 4,)$

2nd Set $B = \{ \text{One soul, Men with two feet, Three Lokas, Animals (four legs)} \}$

Mapping $f : A \rightarrow B$ is given by

$f(1) = \text{One soul, } f(2) = \text{Men with two feet}$

$f(3) = \text{Three Lokas, } f(4) = \text{Animals with four legs}$

Thus for each element of set A there is one element in set B. Also there is no element in B which is not image of some element of set A. Further we observe that no element of set B corresponds to more than one element of set A, Thus in this mantra there is explained an example of one-one onto mapping.

Below is given another example in which the numbers are in a particular fashion. The mantra states as follows :—

In the 1st line the statement is about *one* VANI (voice). In the 2nd line the statement is about *three* PRAN, UDAN and DHYAN. In the 3rd line the statement is about *five* PRANS. In the 4th line the statement is about ears (two), nose (two) eyes (two) and tongue (one) thus in all *seven*. In the fifth line the statement is about a body having *nine* means.

In the 6th line the statement is about PRANS (ten) and ATMA (one). Thus in all *eleven*.

In the 7th line the statement is about PRANS (ten) PADS (two) ATMA (one) thus in all *thirteen*.

In the 8th line the statement is about hands (two) fingers (ten), arms (two) and extra month one. Thus in all (*fifteen*).

In the 9th line the statement is about feet (two), foot fingers (ten), thighs (two), knees (two) and part of the body level (one). Thus in all *seventeen*.

In the 10th line the statement is about fingers of hand (ten) and PRANS (nine). Thus total *nineteen*.

In the (11th) line the statement is about fingers of hand (ten) fingers of feet (ten) and one soul. Thus total *twenty one*.

In the 12th line the statement is about fingers of hand and feet (twenty), two feet, one soul, thus making total *twenty three*.

In the 13th line there are (twenty) fingers in hands and feet, feet (two), hands (two) soul (one), thus *twenty five* in all.

In the 14th line there are fingers, (twenty) arms (two), things (two), pratisha (two) and soul (one). Thus making total *twenty seven*.

In the 15th line there are fingers (twenty), PRANS (nine). Thus total *twenty nine*.

In the 16th line there are fingers (twenty), organs (ten), feet (one). Thus total *thirty one*.

In the 17th line there are fingers (ten), organs (ten), feet (two), soul (one). Thus making total *thirty three*.

The mantra is as follows :—

१. एकथास्तुवत प्रजाऽऽधोयन्त प्रजापतिरधिपतिरासीत् ।
२. तिसृभिरस्तुवत ब्रह्मासृज्यतब्रह्मणस्पतिरधिपतिरासीत् ।
३. पञ्चभिरस्तुवत सप्तऋषयो सृज्यन्त धाताधिपतिरासीत् ।
४. सप्तभिरस्तुवतसप्तऋष्योऽसृज्यन्तधाताधिपतिरासीत् ।
५. नवभिरस्तुवत पितरोऽसृज्यन्तादितिरधिपत्यासीत् ।
६. एकादशभिरस्तुवतऽऽकृतवोऽसृज्यन्तार्हवाऽऽधिपतयऽऽसन् ।
७. त्रयोदशभिरस्तुवतमासाऽसृज्यन्तसंवत्सरोऽधिपतिरासीत् ।
८. पञ्चदशभिरस्तुवत क्षत्रय सृज्यतेन्द्रोऽधिपतिरासीत् ।
९. सप्तदशचिरस्तुवतग्राम्याः पश्वोऽसृज्यन्त बृहस्पतिरधिपतिरासीत् ।
१०. नवदशभिरस्तुवत शुद्रार्याविसृज्येता महोरात्रेऽधिपत्नी आसताम् ।
११. एकविंशत्यास्तुवतैवशफाः पशवो सृज्यन्त वरुणोधिपतिरासीत् ।
१२. त्रयोविंशत्यास्तुवत क्षुद्राः पश्वोऽसृज्यन्त पूषाधिपतिरासीत् ।
१३. पन्चविंशत्यास्तुवतऽऽरण्याः पशवोऽसृज्यन्तवयुरधिपतिरासीत् ।
१४. सप्तविंशत्यास्तुवत द्यावापृथिवी व्यैतावसवोरुद्राऽऽदित्या
१५. अऽऽनुव्यां स्तऽऽखवाधिपतयऽऽसन् ॥
१६. नवविंशत्वास्तुवत वनस्पनयोऽसृज्यन्त सोमोऽधिपतिरासीत् ।

१७. एकत्रिंशं शतास्तुवत भूतान्य शाभ्यन् प्रजापतिः परमेष्ठाधिपति-
रासीत् ।

यजु०, चतुर्दशो अध्यायः, मन्त्र २८-२९-३०-३१

In this mantra in each line the sum of numbers obey a special law. Below is given a table in which numbers and their sum in each line are shown.

Numbers in each line	their sum
1	1
1,1,1	3
1,1,1,1,1	5
2,2,2,1	7
9	9
10,1	10
10,2,1	13
2,10,2,1	15
2,10,2,2,1	17
10,9	19
10,10,1	21
10,10,2,1,	23
10,10,2,2,1,	25
10,10,2,2,2,1	27
10,10,9	29
10,10,10,1	31
10,10,10,2,1	33

In seventeen lines of this mantra the sum of the numbers in each line and the serial number of the line have a relation. Sum of number in r th line given by $2r-1$ thus

$$S_r = 2r - 1, r = 1, 2, 3, 4, \dots, 17$$

where S_r denote the sum of numbers in r th line. The sum of the numbers is always odd. Each time the sum increases by two i.e., it comes to be equal to next odd integer,

Below is given an example of matrix multiplication.

In this prayer to God Agni it is stated that there are seven SAMIDHAYEN (fuel which are used in a sacrifice) seven are the

JIHVA (flames) of God AGNI. Seven are Drishta and Rishis, seven are HOTA (who throw articles of oblation in the sacrificial fire), seven are the CHHAND. Seven are AGNI-STHOME. Seven are CHITTI where you are present.

The information given in this mantra can be expressed as two matrices and their product.

We know that if in one matrix A, there are m rows and n columns and in another matrix B, there are n rows and p columns, there the product of A and B may be determined and is of m rows and p columns.

The mantra is as follows :—

सप्ततेज्जग्ने समिधः सप्तः जिह्वाः सप्तऽऋषयः

सप्त धाम प्रियाणि ।

सप्त होत्राः सप्त धा त्वा यजन्ति सप्त यो

नीरा पुराणस्य धृतेय स्वाहा ॥

यर्जु०, सप्तदशोऽध्याय मन्त्र ७६

In this mantra there are two matrices, A and B, such that

$$A = [7, 7, 7, 7, 7, 7, 7]$$

This is a row matrix of order 1x7 and another matrix B is a column matrix. This is as follows :—

$$B = \begin{pmatrix} \text{Samidhayen} \\ \text{Jihva} \\ \text{Drishta Rishi} \\ \text{Chhanda} \\ \text{Hota} \\ \text{Agristoma} \\ \text{Chitti} \end{pmatrix}$$

This is a 7x1 matrix.

In A there are 1 row and 7 columns.

In B there are 7 rows and 1 column.

The number of columns in A equals the number of rows in B

hence A and B are conformable for multiplication to give A.B which is of order 1×1 is given in the mantra as matrix C as follows :—

$$C = (\text{Seven Samidhayen} + \text{seven Jihva} + \text{seven Drishta Rishi} + \text{seven Chhanda} + \text{seven Hota} + \text{seven Agnistoma} + \text{seven Chitti})$$

Thus $A.B = C$

Consider the following mantra. Explained in this mantra is an example of relation.

In this mantra it is explained that on 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, days gods of Mahavir are respectively SAVITA (Sun), AGNI (the god of fire), VAYU (wind), ADITYA, CHANDRAMA (Moon), MARUDAGANA, BRAHASPATI, MITRA, VARUNA, INDRA and VISHWADEVA.

We know that if A and B are two sets, then the set C of ordered pairs (a,b) of $A \times B$ such that a is a member of A and b is a member of B i.e.,

$$C = A \times B = (a, b), \quad a \in A, b \in B$$

Now suppose R contain some elements of c i.e., R is a sub set of C then R is said to be a relation defined from A to C. Such relationship in the two sets in this mantra is as follows.

The mantra is as follows :—

सविता प्रथमेऽहन्नग्निद्वितीये वायुस्तृतीयऽग्रादित्यश्चतुर्थे चन्द्रमा : ।

पञ्चमऽऋतुः षष्ठे मरुतः सप्तमे बृहस्पतिरष्टमे ।

मित्रो नवमे वरुणो दशमऽइन्द्रऽएकादशे विश्वेदेवा द्वादशे ॥

यर्जु०, एकोनचत्वरिंशोऽध्यायः, मन्त्र छः

Two sets in this mantra are as follows:-

The 1st set x is for the number of days. This is as:—

$$X = (\text{1st day, 2nd day, 3rd day, 4th day, 5th day, 6th day, 7th day, 8th day, 9th day, 10th day, 11th day and 12th day})$$

The Second set is for the names of gods. This is as:-

$y =$ (Savita, Agni, Vayu, Aditya, Chandrama, Ritu, Marudgan, Brahaspati, Mitra, Varuna, Indra and Vishvedeva).

The set z of ordered pairs, which is a sub set of cartesian product of x and y i.e., $z \subset X \times Y$ may be taken as :—

$z =$ (1st day, Savita), (2nd day, Agni),
(3rd day, Vayu), (4th day, Aditya),
(5th day, Chandrama), (6th day, Ritu)
(7th day, Marudgan), (8th day, Brahaspati),
(9th day, Mitra), (10th day, Varuna),
(11th day, Indra) and (12th day, Vishvedeva)

Thus z is a relation defined on set x to y .

Thus it has been established in this article that numbers in the Yajurveda are according to the laws of modern Mathematics.

Here I have given the example of mapping, Matrix multiplication etc. More examples may be given where the numbers are in arithmetic progression. Also operations of addition, multiplication, subtraction and division are found applicable in numbers in Vedic Mantras. More facts are expected to be known after a deep and further study.

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Eradication of Untouchability

Hari Narain Kapur

On the authority of the holy sacred scriptures, Swami Dayananda Saraswati had pronounced from hundreds of platforms during discourses and disputations with the orthodox Hindu Pandits and other Muslim and Christian Savants in the course of his lecture tours of various provinces and big cities, that the caste system was not based on the exigency of birth of a person as believed by the Orthodoxy, but was based on one's virtue (Guna), deed (Karma), vocation and temperament (Swabhava). We find that many renowned and learned persons of the Vedic Age belonged to the so called low castes. For instance Guru Vasistha, who was the Principal Advisor and Prime Minister during the reigns of King Dashartha and Shri Rama, belonged to a low class family and was married to a low class woman Arundadhi, a well educated and highly respected lady. Maharishi Ved Vyasa was also born of the union of a high class Brahman named Sage Parashar and a fisher girl named Satyawati during their adolescent period, and later on he was married to a low class girl named Vatika, daughter of Rishi Jabali, who was himself born of a low class family. King Shantanu of Hastinapur, a Kshatriya Prince, had married for the second time, to the same fisher girl Satyawati who was a very talented girl and subsequently gave birth to two princes Chitrangada and Vichitravirya. But there was no stigma attached to anyone of them in the

society and were highly respected and adored. There is a well known Upanishadic story of Satyakama, when he went to Rishi Gautama as a disciple, was asked to which caste he belonged, and as he did not know, he went back to his mother to get enlightened on the point. She said that as in her youth she was maid servant and had worked under more than one master and even had to share their beds, therefore, she did not know who was his father and to which caste he belonged. Accordingly, Satyakama went back to the Guru and told him frankly what his mother had unfolded him. The Guru was greatly pleased at his truthfulness and announced that as he had spoken a bare truth, not hiding any thing, and as the first cardinal principle of a Brahmin is to adhere strictly to truthfulness, he (Satyakama) came in the category of Brahmins. It is well known that Dronacharya, his son Aswathama and brother-in law Kripacharya were Brahmins by birth but were Kshatriya warriors by occupation and fought on the side of Duryodhana in the Mahabharata war. Similarly King Vishwamitra was Kshatriya and became 'Brahma Rishi' performing austerities and penances in the forests.

2. (i) There are many well known such illustrations which need not be repeated. There are, however, 2-3 exceptions to this general code which are very disgraceful and cast slur on the rigidity and unbecoming conduct of the persons concerned, which must be explained briefly. The first case is of Vidur. He was one of the wisest and greatest Vedic scholars of the Age. But because he was born of the maid servant of Ambalika (there is a well known story in the Mahabharata so in order of repetition I am skipping over it) and later on married to Parashavi who was also a maid servant of Raja Devak. Because of his birth by a low class women, his claim to succeed his brother Pandu after his death was unjustifiably overlooked by the great patriarch Bhishma. This was the greatest injustice done to his own nephew (Step-brother Vichitraviraya's son) by the grandsire. But, it is to the credit of chivalrous and large heartedness of Vidur that he meekly submitted to the injustice and partiality, without any murmur.

(ii) The second instance is that of Karna, whose history is also well known and need not be recapitulated. This man, one of the greatest warriors, suffered the severest hardships, humiliation and disgrace on account of this cursed custom, then partially in vogue, but entirely due to the misunderstanding created by his own mother Kunti for not disclosing his real birth to escape from her own disreputation and dishonour. He was known all through his life, albeit wrongly, through misconception that he was a 'Suta-Putra,' because he was nursed and brought up by Radha and Adhiratha, persons of 'Suta caste,' said to be low class people.

(iii) The third case is of Ekalavaya, son of Hiranayadhanus, Chief-tain of Nishadas, considered to be low class hunters. This story too is famous in the Mahabharata, as he had chopped off his right thumb at the totally improper and savage demand of Dronacharya, and need not be repeated here. Though incidentally, King Nala was also a Nishada warrior and had married Damayanti, daughter of a Kshatriya King of Vidarbha, and no eye-brow was raised for his being of Nishada class.

3. (i) I am sorry I am bit swayed away from my original subject and let me turn to my original theme.

(ii) It is the greatest tragedy of the first magnitude that after the great Mahabharata war, the entire Aryan fabric became stunt and the whole organization ran helter-skelter as was instinctively feared by Arjuna during his fateful dialogue with Shri Krishna on the eve of the great Mahabharata war. The condition of our country rapidly deteriorated soon after, but particularly from the time of Gautama Buddha and Mahavira. Skipping from those times, we come to the present times. The conditions now of the Hindus have become intolerably bad and many unsocial practices, like Sati, child-marriage, Purdah system, slaughtering of animals in the Yagnas, idol worshipping, meat and even beef eating, occultism and atheism, severe demand of dowry, and killing and burning of innocent newly married girls for not bringing large dowry and above all the crime committing on account of continuance of the untouch ability, have cropped up despite the

vigorous and continued efforts for the eradication of such curses by the reformers of the Hindu nation and propoganda in the press and platforms. The innumerable castes and creeds and sub-castes, sprang up particularly from the times of the foreign invasions on our country by the Muslims and other invaders, had reduced the Hindu Society to the lowest ebb. Now the Hindus are deplorably disunited and dis-integrated, disorganised morally, politically or religiously, and are far scattered to come on one platform. Politically they are nonentity for they are not mentioned as a Nation or Society for there are only two classes of people, Muslims and Non-Muslims. What is the ironical paradoxical situation that in their own land they are nobody. The present deplorable condition is such that an eminent man like the late Sri Sri Prakasa, who, to all intents and purposes, was the only true Gandhan and congressman and held many high posts after the partition, had cautioned the Hindus that if their present condition deteriorated for long they would be reduced to minority. What has recently taken place in Meenakshipuram and elsewhere is the fore-runner of the coming events and Sri Sri Prakasa's prediction is almost coming true. The population of Hindus is rapidly decreasing while that of the Muslims and Christians is increasing by leaps and bounds since the independence.

4. Over 500 years ago, Guru Nanak Dev, had preached against the "High" and "Low" caste and pointed out that Men and women of all castes and creeds have the same features and there becomes no distinction at the time of their birth, whether they are born of Brahmin, Kshatriya, Vaishya and Sudra women. After Guru Nanak Dev, many Hindu saints, sages and Acharyas in the mediaeval ages preached the same gospel. Then over 150 years ago, Maharshi Dayananda Sarswati came, and amongst other things, had emphatically proclaimed from hundreds of platforms, during his discussions, discourses and disputations with Hindu Pandits and Muslim and Christian savants that the caste system was not based on the exigency of birth, but on three stipulations viz. "Gun" (virtue of knowlege), "Karam" (deed or vocation) and "Swabhav" (temperament) and constitutional disposition as laid down by Manu, the ancient law giver. Following Swamiji's exhortations and after him, the Arya Samaj did yeoman's

service to improve the social and religious conditions of the so called untouchables, now known as 'Harijans'. Then came Swami Vivekanand who too did much to ameliorate their deplorable conditions to rouse the conscience of the cast-ridden Hindus against the inhuman and savage treatment accorded to their own down trodden Co-religionist. He, in great vehemence, once accused the Hindus and said, "Look, how for the want of sympathy on the part of the Hindus, thousands of Pariahs (Shudras) are becoming Christian in Madras presidency, because they do not get your (Hindu) sympathy. You are continuously telling them "Do not touch me", There is only "Dont touchism now". Kick out all such degrading usages. We are one, "Know for certain that no much can be done without that human body, one limb of which is paralysed, even though other limbs are healthy" (page 329-Towards the End-Vivekananda—A Biography by Swamy Nikilananda).

5. Then came Mahatama Gandhi, who had made his life mission to eradicate untouchability or unapproachability out of the Hindu fold. To placate and pacify the shudras, he specially coined a new and pleasant nomenclature "Harijans" (Sons of God). But, even after coining the new term for them, it has not brought any improvement or achieve any other benefit to them morally, economically or politically. Infact their all round condition has further deteriorated and has demoralised them. Gandhiji had risked his percious life to keep them in the Hindu fold by resisting the "Communal Award" sought to impose on them by the late British Prime Minister Mr Ramsay Mac'donold, and signed the famous, what is now known as the "Poona Pact". Had he not done so, this whole important limb of the Hindu nation would have been dismembered from the Hindu body with the great political loss a part from other national considerations.

6. To improve the general conditions of the "Harijans," politically, socially, and morally, the Indian Government, with the persuasion of Mahatma Gandhi, soon after attaining the Independance, enacted a law for the removal of untouchability as a social evil, which is eating in to the vitals of the Hindu nation. It had also fixed a certain quota in their favour in the educational institutions and Government

services, but, it is regretted very much that their outward condition has remained still unstable, even after the lapse of 35 years of independence. From the perusal of the report of the Commissioner of Scheduled Castes and Tribes, it is noticed that despite all the laws and special facilities accorded to them, untouchability in many vicious forms persists in the rural areas. Instead of both the caste Hindus and the Harijans coming together, the gulf between them had widened. Almost daily, the newspapers are publishing stories about the Harijans being killed, harassed, beaten, and their women being raped, kidnapped and molested and put to untold hardships in the shape of disallowing them to draw water from the common wells, disallowing them to enter into the temples etc. at the hands of caste Hindus. We have read in the papers that the Harijans themselves have charged the caste Hindus that since they were being prosecuted and their women raped by the High Class Hindus, they were compelled to leave their age old religion and converting into the Mohamedanism. And, this is a bitter truth, though some what exaggerated, by Muslim propaganda.

7. Many suggestions have been made as to how to improve the general, social, economical and political conditions of the Harijan Community, which is a part and parcel of the great Hindu Nation. After deep thinking and pondering of the matter, we have come to the conclusion that so long as there continue to exist four principal castes and many sub-castes amongst Hindus, the condition of the "Harijans" is not likely to improve, rather will continue to worsen. The only solution to our mind is the removal of the root cause, viz; the classification of the present day Brahmin, Kshatriya, Vaishya and Shudra, from the Hindu Code Book. All the Hindus should be brought under one terminology "Hindu" or rather "Arya" which was the original term applied to the ancient people residing in Aryavarta-since renamed "Bharatavarsha" after the name of the renowned King Bharata, son of Shakuntala and King Dushyant. Henceforth, any one born in a Hindu family, irrespective of any caste, should be known as "Hindu" rather "Arya", eliminating the present day classifications viz., Brahmin, Kshatriya, Vaishya and Shudra as already suggested above. This will be in the harmony as the "Muslims" and "Christians" though they too

have many divisions and sub divisions, like "Shiyas", "Sunnis" and "Catholics" and "Protestants", yet they are called by one nomenclature "Muslim" or "Christian". I beg to reiterate that unless the root cause, viz., the existence of classification amongst the Hindus, is removed, any number of laws and pious lecturing and sermonising in soft platitudes will have no effect and such desestrous calamities and callous treatment to the Harijans will continue until the dooms day, and will continue fouling the atmosphere amongst the various classes of the Hindus and between the caste Hindus and Harijans. The present day Caste system, as above, has to be abolished lock stock and barrel. Likewise, the sub-castes too, should be abolished.

8. The caste system was decidedly good and beneficial during Vedic period when there existed only one "Arya" community. It was based on the principle of labour and proper distribution amongst the various digits of the body, in terms of avocation, temperament or the learning. And, the system worked tolerably well may be with few exceptions. But, it is an unfortunate fact that such a beneficial system, based on an equality, has degenerated at present into many indescribable ills and vices. It is simply disadvantageous for the present Hindu nation to remain divided into many separate compartments. So long as this system will remain on the statute book, there would be no national integration. Our Hindu nation, on account of fissiparous activities due to caste rivalry, is ruining the Hindus internally and externally. See around, of late, the enemies of Hindus in and around the country are at work to harm them morally, religiously, socially and above all politically. Unfortunately the cleavage between the caste Hindus and lower classes is itself increasing day by day by the interested parties to weaken them in their own country. The abolition of this system will surely create a free, healthy and serene atmosphere and forge a bond of comradeship amongst all the classes, which at present juncture is doing immense harm to them and creating bad blood. We feel that the special responsibility falls on the Arya Samaj Organisation whose ancestors had enjoined them to propogate the Vedic beliefs, as they themselves had spread to all parts of the globe in their own times, taking with them the teachings of their Vedic Faith and propogating the same in those foreign countries with love and persuasion and not

by the help of sword and violence as the foreign invaders had done during their conquering campaigns.

9. (i) To point out a finger at any person, who belongs to the so called "Harijan" community, if he is selected, elevated or appointed to any high governmental post, emphasizing that he is a "Harijan" is to lower him, and an uneasy feeling of inferiority automatically lingers in his mind and he feels small in the eyes of his colleagues. This is an undesirable habit, and must stop forthwith, as it creates an ill psychological effect on his mind.

(ii) In this context, it should be recalled that the late President of India Sri V. V. Giri, had suggested that "Removal from the Statute Book of the word "Harijan" or any other form of defamatory reference was a "must", as it offended the dignity of the citizen, the fact that every citizen is equal in the eyes of the constitution, should be clearly emphasized. He had further said that "every one" is born from his mother's womb and will go to the funeral pyre like every one, and in the phases of human life there is no distinction between caste and creed" (Times of India, dated 11-11-1978).

(iii) If I remember right, Shri Jagjivan Ram, when he was holding some important Governmental post, had suggested that the word "Harijan" should not be used when referring to any "Harijan" being appointed in any Governmental post.

(iv) In this connection, it may be stated that late Mr. Justice M.C. Chagla, the Ex-Chief Justice and who had held many important posts and one of the most progressive Muslims with whom I was in correspondence, in his letter dated the 5th September 1976, had kindly replied, "I am largely in agreement with your views about the caste system".

(v) Interestingly, an article, entitled, "Some ideas on Social Change" by a reputed writer and literary critic Mr. K.N. Subramaniam has recently appeared in the local newspaper "Maharashtra Herald", which in parts states as follows :-

"..... Mahatma Gandhi got over the problem (of Harijans) simply by calling him "Harijan" instead of "untouchable". That should have worked the trick, but it did not. The Harijan problem is still with us and is likely to continue to be with us for generations to come, considering the way we are behaving.....". "..... We perpetuate the essentiality of Harijandom by way of offering them concessions and the like and tell our conscience that they would of themselves give up the concessions bestowed on them. If social change of the status of the Harijan is expected under these considerations, we should consider ourselves foolish indeed. . From the days of Raja Ram Mohun Roy, we have claimed we have been working for the casteless society in India. Are we ? Our politicians play one caste against other" The views expressed by the learned writer, have confirmed my way of thinking, and I am firm in expressing that unless the classification, in the Hindu Code Book, is changed, the curse of untouchability will ever remain a blot on the Hindu Nation.

10. Lastly, I endorse the views of many writers that the mass conversion of the Harijans should be banned by legislation. I would suggest that some Arya Samajist members of the Lok Sabha should introduce a bill for the abolition of caste system from the Statute Book as had lately been voiced by some writers in the newspapers.

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Depliting Forest Resources and Problem of their Conservation

Dr. Purshotam Kaushik

We all know that the forests are of great value to us. They provide us timber including the plywood, artwood, fuelwood, resins, edible fruits and seeds, medicines, valuable ornamental plants and products being used in our day to day life. They play an extremely useful role to control the climate and temperature, precipitate atmospheric water in the form of rains and help to check up the erosion of soil. They provide shelter to our wildlife and serve as natural museums for biological studies. They function as oxygen-banks and serve as our recreational spots.

नू गृणानो गृणते प्रत्न राजनिन्नषः पित्व वसुदेयाय पूर्वीः ।

अप ओषधीर विषा वनानि गा अर्वतो ननवसे रिरिहि ॥

ऋग्वेद भाग, अष्टक ४, अध्याय ६, वर्ग ॥ . ५

This mantra of Rigveda reminds that a noble king should use forests and their resources in a very appreciable way and must pray for development and welfare of the forests. Though this sane idea is being followed by the governments of all nations today yet our forests and resources are vanishing rapidly. The Cheerapunjee in Khasi and

Jaintia Hills of Meghalaya are well known places with highest rains. Now the hills of these places have been denuded of the trees. This resulted in the slight deviation of the rains.

To see the forests in blaze is not uncommon and we loose the whole forest wealth within a few hours. Sometimes it is really very sad to learn that not only the forests, even the offices of the forest departments go on fire. Some states have considerably increased their forest departments but their total forest areas have tremendously decreased.

In Haryana and Panjab many old forests were ruined because of the so called "consolidation of land holdings". *Ephedra foliata*, the only but valuable gymnosperm which used to be in abundance in the southern parts of united Panjab and the adjoining districts of Rajasthan is facing the threat of extinction in Haryana, Panjab and District Ganganagar of Rajasthan (Kaushik 1979, 1981). In District Bhiwani a well known huge forest of trees of *Capparis aphylla*, which decorated the ancient historical mound called Khera Naurangabad, two decades back has been turned barren. It could have been developed into a readymade caper production centre. Not to speak of turning it to a caper producing industrial unit now the natives themselves are devoid of this gift of the nature, for only a single tree of *Capparis aphylla* has been left.

The *Caligonum polygonoides* Linn., vernacular Phog, is facing the threat of extinction in the Rajasthan. This is a small shrub and its flowers are used as food in the form of vegetables. The flowers on cooking are mixed with curd and form an excellent preparation called 'rayata'. It was a traditional job of the natives to collect the withered flowers and floral parts from the ground below the shrub. Because of the growing shortage of these flowers people continued to pluck and collect the unfertilized flowers, hence preventing the plants to form the seeds and ultimately the population of the plant in the nature decreased (Kaushik, 1982).

Though 23% of the land area of India is under forests, there is not even a single virgin and perfectly reserved forest. In January 1981

I visited the Silent Valley in District Palghat of Kerala State along with some students. It is well known that a 120 MW hydel project was to be started there by Kerala Electricity Board. This is one of the thickest tropical rain forest of the world. A large number of tall timber trees and rare epiphytes including orchids (have been mentioned in my forthcoming book "Ecological and Anatomical Marvels of the Himalayan Orchids" being published by M/s Today & Tomorrow, Printers & Publishers, New Delhi), ferns, mosses lichens, lianas like *Entada pursaetha* bearing 2 to 3 feet long pods are common there. The construction of a bridge on the river Kunti Puja has punctured the heart of the forest of this beautiful valley. This is the last natural home of the tiger, panther, long tailed macaque, Nilgiri langur, and varieties of snakes and other rare animals. It was declared a National Park on 14th of January 1981. The so called expert committee appointed by controversial Silent Valley project has expressed the view that the implementation of the project would not cause any serious ecological imbalance. This was disclosed by Kerala State Electricity Minister Mr. R. Balkrishna Pillai in the State Assembly. The Minister said that the government would take steps to resume work on the project (Anonymous, 1982). A few day back it was also learnt that Mr. Pillai also discussed the issue with the Prime minister to restart the hydel project work on the ground that most of the species of plants found there are also found in the neighbouring forests of Sahya range including Mukkunnimala, Sabarigi and Ponmudi. The detailed botanical explorations in this regard are being done by Dr. N. C. Nair and it is hoped, will prove useful on completion of the work. Before decision is taken to restart the project we should not forget that this forest is a millions years old gift of nature and it becomes our sacred duty to safeguard this rare gift.

According to estimates of Dr. Vishnu Mitra of Birbal Sahni Institute of Paleobotany, Lucknow, nearly 5,000 useful plants are sliding into extinction as a result of changes in the agricultural pattern and denudation of the forests. Several wild plants had a natural relationship with the existence of other categories of plants and in cases where forests were cleared in a big way, the wild plants underneath along with large trees also ceased to exist.

As reported by Bor (1960) there are more than twenty species of grasses found on the floor of Indian Forests. There are the species of *Acroceras tonkinense*, *A. zizaniodes*, *Centotheca lappacea*, *Cyrtococcum oxyphyllum*, *C. trigonum*, *Hystrix duthiei*, *Leptaspis cochleata*, *L. urceolata*, *Lophatherum gracile*, *Microstegium ciliatum*, *M. petiolare*, *Oplismenus compositus*, *O. undulatifolius*, *Ottochloa nodosa*, *Panicum brevifolium*, *P. montanum*, *P. sarmenosum*, *Pseudechinolaena polystachya*, *Setaria palmifolia* and *Streptogyna crinita*. In Kashmir the *Stipa sibirica* is the principal grass in the pine forests, and *Themeda anathera* also very often is the only undergrowth in Chir (*Pinus roxburghii*) forest. Recently it was in the news that the forests have been leased this year also under a Government order of July 1982. It has been alleged that most trees had been wrongly marked to benefit the lessees.

The cultivated chick-pea or gram (*Cicer arietinum*), sunnhemp (*Crotalaria Juncea*), guar (*Cuamopsis tetragonoloba*), Asiatic tree cotton (*Gossypium arboreum*), jute (*Corchorus capsularis*), ginger (*Zingiber officinale*), tuberose (*Polyanthes tuberosa*), sesame *Sesamum indicum*, *Cymbopogon citratus* etc. are apparently unknown in the wild state (Zeven and Zhukovsky, 1975; cf. Maheshwari, 1978). No doubt the cultivated gram (*Cicer arietinum*) is not found in the wild state in nature and its origin is shrouded in mystery. However, the genus *Cicer* is represented in the Himalayas by wild species, e.g., *C. jacquemontii*, *C. microphyllum* and *C. songoricum* and they need to be conserved (Popov, 1976, cf. Maheshwari, 1978).

The major reasons of depleting forest resources are increase in population. The population in our country has increased much faster than anything else. The growth rate is 24.75% and our total population increase is 135, 650, 399 according to 1971-81 census. Other reasons being excessive urbanisation, poverty, festered society and excessive export of forest resources e.g., plywood, and other forest products.

It is the need of the time to save our vanishing 'green gold' by implementing strict conservation laws particularly to protect the endangered taxa, all nations should follow the recommendations of the convention on International Trade in Endangered Species of Wild

Fauna and Flora (C I T E S). The plant and animal conservatories should be set up and the folk education programmes should be started. It will prove much useful if the children are instructed to conserve our wild life. Attention should also be paid to forest pathology and land reclamation for afforestation on waste lands. Yadav (1981) suggested chemical measures, agronomic and cultural practices, biological methods and hydro-technical methods for reclamation of alkali soils. A significant advancement has been made at CSSRI, Karnal, recently to explore the possibility of utilisation of the alkali soils without or with the addition of very small quantity of soil amendments, for growing salt tolerant forages and trees. In this context performance of *Brachiaria mutica*, *Panicum antidotale*, *Diplachne fusca*, *Prosopis juliflora*, *Eucalyptus hybrid* and *Acacia nilotica* etc. has been found to be promising. The cultivation of economically useful wild plants should be started.

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Vedic and Scientific Thought on Sun

Dr. Narayan Sharmah

The Universe is the manifestation of an invisible intelligent force and is composed of countless galaxies. The galaxies have their own solar systems. Each solar system has a Sun as its chief activating, energising, sustaining and illuminating source. As the soul of man is responsible for the creation of his physical body, which is built according to the Karmic propensities and the degree of consciousness and unfoldment of the divinity of the soul, exactly in the same way a great spiritual Intelligence is responsible for the creation of our solar system. This Divine, intelligent, supremely wise, Allpowerful and Omnipresent and Eternal Spiritual Essence which may simply be described as God, after having had a vibration of pulsation of the desire for a manifestation of the Elyr, separates from the vast unactivated and unmanifested spaces of its being and emerges in the form of the Universe and its solar systems. In the solar system, it is the Sun which acts as the outstanding symbol of this Divine Intelligence and Power. The Sun is the radiating centre of the Cosmic vitality or life Force which is responsible for the growth and activity of all living forms on earth which are brought out of its inexhaustible Self-sufficiency and are developed and sustained by its Resources and power.

The Sun is said to have a diametre of 864,000 miles. It is 109

times larger than that of our earth. Light, which is the fastest object known to man, takes about a little more than seven minutes to cover the distance between the Sun and the earth. The globe of the Sun burns at stupendously high temperature and is the centre of intense radioactivity. The earth's revolution around the Sun places in it different and changing angular positions bringing about the occurrence of the seasons. At the time of the vernal and the autumnal equinoxes, the day and night are of equal duration. Heat and warmth, cold and rainfall are some of the obvious effects for which the Sun is responsible. These, in themselves wield a vast influence over the animal and plant life.

Physical conditions are nothing but the action and reactions of the solar and planetary rays upon each other and upon the objective phenomena of the earth. The integration and disintegration of rocks, the influences of atmosphere, the influences of day and night and the composition and decomposition of objects are all due to solar influences. The rains are due to the Sun. These affect the crops. Health and financial affairs are affected consequently.

Heat, light, magnetism, electricity and other are the energies that are inherent in the womb of Time for purposes of creation, protection and destruction. These energies are directly received from the solar globe.

Some objects moving at speeds faster than that of light have recently been observed in the outer space. These are called Quasars. We are being influenced by these forces which constantly undergo modifications in their angular positions. Every year the earth receives for its sustenance 2000th millionth part of the total quantity of Energy that the Sun is radiating into space. Sunlight and its heat determine the climates and climates determine the character of animal and vegetable world. This is entirely due to the Sun.

Modern astrophysical scientists have discovered the phenomena of sunspots and solar flares. They have discovered a cyclic pattern in

the occurrence of these phenomena and these in the turn bring about cyclic disturbances in trade patterns and in world-affairs. They disrupt radio communication, affect the weather adversely and bring about a crisis in the reaction-patterns of human beings, bringing sudden spurts in criminal activities and the manifestations of psychic and mental abnormalities.

The phenomenon of dispersion of sun's rays through a prism introduces us to the enchanting world of colours arranged in a particular pattern in the spectrum. The order is red, orange, green, blue, indigo and violet. The spectrum is sandwiched between the two colours—infra-red and ultraviolet—one on either side. These two are invisible to the naked eye. Our world is directly dependent on the Sun for its colours. Whether it is the beautiful print patterns of textiles, or the artistic colour splashes in a painting or the enchanting hues of newly-blossomed flowers or the bewitching beauty of the rainbow, we know whom to thank for these blessings. It is the light of the Sun.

Amongst the heavenly bodies, the Sun is the most prominent and is regarded as their king. Moved by its dazzling grandeur, the world mythologies give the pride of place to the Sun. Emphasis on one aspect or the other varies according to the mode of life which is itself determined by climate and other factors. Our Vedas classify asterisms as 'Divya' and 'Asuric' and commence their description with Kritika, a Deva asterism. The rulership of this astrism is assigned to the Sun in astrology. The construction of temples on the East-west axis is done so that the Sun's first rays may fall on them. It shows that the Sun is regarded as the source of physical and spiritual energy and as a symbol of divine Grace. In computation of calenders for performing religious rites, the solar movements have been given importance. Bhavishya Purana pictures Sun as riding a chariot drawn by seven horses, wearing Time as His face. This accords well with the sun-dial method of calculation of time.

Some mythologies, especially the Greek, regard the Sun as a hunter. The basic idea seems to be the view of life as a struggle

between the forces of good and evil depicted as Devas and Asuras in our scriptures and as God, Devil and Satan in others. Sun, the hunter, has Lion (Leo) as his house which astrology describes as a region of caves and mountains. This may be because the Sun is a lion of the sky chasing the stars which are compared to a band of deer. He chases them even as the Lion of forest does. Paleolithic and Sumerian arts respectively connect the king of the forest, Lion and the king of airy region, the eagle with the deer as a victim.

The deer-hunting Belgian-Congo people solicit the Sun's permission before going on a hunting expedition. They regard the same as obtained when the first rays of the Sun fall on a part of the body of the figure of a deer drawn by them previously on the ground. The most remarkable feature is that at the time of killing the arrow pierces exactly that part of the body of the hunted animal on which the Sun's rays first fell in case of its figure on the ground. The sceptic may attribute it to good marks-manship acquired by constant practice. But the religious and mystic significance stands.

The first solar ray is the signal for man to get out of his enforced and necessary rest at night and is the magic wand to drive away the darkness and the fear and dangers of the night. Thus the sun has naturally come to be regarded as the illuminator, inspirer of hopes, agency of enlightenment, realisation of reality and the dispelling of gloom and darkness.

The Greco-Roman mythologies call the sun-God as Apollo. He is worshipped as the God of music, poetry, healing, archery and prophecy. There was a temple of the Sun at the foot of the mount Delphi. The priest of that temple was endowed with the power to foresee and foretell. Indeed, the Delphian Oracle appears many times even in English-Literature. Wordsworth refers to in his poem 'Laodemia' and Marlowe in his drama 'Doctor Faustus'. Ovid describes the fight between Appolo representing light and divinity and python representing beastial and the satanic forces in his work 'Metomorphoses'.

Though the Sun is regarded as male in most of the mythologies,

the Scandinavian myths make the Sun sister and the Moon brother. Sister Sun had an unknown lover visiting her during nights. With a view to identify him, the sister blackened her fingers and left dark finger-prints on her lover's body. As day dawned, she found her lover to be no other than her brother Moon and ran away from him. The unnatural and incestuous lover—the Moon, is ever in hot pursuit of his love and when he catches her there is an eclipse which makes his beloved vanish. The story symbolically illustrates the inviolable and rigid moral uprightness which the Sun represents. Lord Rama, who symbolises the highest possible moral and noble ideals is also a Suryavanshi. He belongs to the solar dynasty. In Indian mythology, Karan, representing unconditional and uncompromising principles of charity, is described in Mahabharat as having been born of the Sun God.

Greco-Roman mythologies also endow the Sun with healing powers and invincible powers in war.

The Hindu religious scriptures are full of elaborate details about the divine character of the Sun and a vast literature pertaining to the details of Sun worship rites has come into being.

The "Prashnopanishad" describes the Sun as an outward symbol of the divine life force or Prana. It says the Sun is certainly a symbol of the Prana and it rises showing grace on the Prana residing in the eyes of the people.

“आदित्यो ह वै बाह्यः प्राण उदयत्येषा ह्येनं चाक्षुषां
प्राणमनुगृह्णानः ।”

Brihat Parashar Smriti exhorts the devotees to meditate on Lord Narayan seated in the disc of the Sun.

ध्येयः तदा सवितृमण्डलम ध्येर्वती नारायणः सरसिजासन संनिविष्टः ।”

The almost universal belief in the healing powers of the Sun is showed by Hindu scriptures also and rites are prescribed for obtaining relief from different ailments.

In the seventh century A.D. one Sun devotee with the name of Mayur Kavi composed a hymn of hundred verses in praise of the Sun. This is called "Surya Shatak" and is considered to be endowed with powers to heal acute skin diseases. It is said that pleased with his devotion, the Sun God appeared before him and blessed him with his "Darshan".

The "Saamb Purana" contains a hymn in praise of Sun. This is believed to have the power of removing the sins of its reciter and to bless him with health, wealth and victory.

Sun-worship is regarded as being very effective in curing eye-diseases.

The "Brahm-Yaamal" Tantra describes a mode of worship that would attract the protective powers of the Sun towards the worshipper.

She "Surya-Shatnaam" in the "Van Parva" of the 'Mahabharata' has come to acquire a veneration and popularity of its own. The "Bhavishya-Purana" describes the thousand names of the Sun popularly known as "Surya-Sahasranam". This is one of the most popular texts among the devotees of the Sun. The "Rig-Veda" also contains one "Surya-Sookta" which is not only an important hymn effective in Sun-worship but also authenticates the antiquity or rather the timelessness of Sun worship. One of the most popular texts, however, is the well known "Aditya Hridaya".

Besides the Vedic and Pauranic traditions, the Tantras also have their own tradition of worshipping the Sun through a mystic figure called 'Yantra' and 'Mahtras' prefixed with powerful seed-letters. As is the case with other Tantric practices, this too is a highly potent but carefully guarded and secret method.

Though it is common practice to address the "Gayatri Mantra" to the Sun and to regard Him as its presiding Deity, yet there is also

a separate and distinct 'Gayatri Mantra' for worshipping the Sun, called, 'Surya Gayatri'.

In fact, the Sun is regarded as a symbol of God as well as of his different aspects and manifestations. The Brahmins are especially exhorted to worship the rising and the setting Sun.

“उधन्तमस्तं यन्तमादित्यमभिध्यायन कुर्वन्
ब्रह्मणो विद्वान् सकलं भद्रमश्नुते ।”

Lord Krishna assures Arjuna in the fifteenth chapter of the Gita that the Brilliance in the Sun and other luminous objects is nothing but the light of his own Glory.

‘अदादित्यगतं तेजो जगदासयतेः खिलयम् ।
यत्रन्द्रमसि यच्चाग्नौ तत्तेजो सिद्धिं मामकम् ।

Maharshi Jaimini in his famous Sutras on astrology assigns the rulership of the Sun to Shiva. There are some traditions that regard the sun as a form of God “Rudra”. The ‘Shakta’ texts regard the sun as expression of the Power of the Divine Mother and the Mother is worshipped in the disc of the Sun. She is called “Suryamandal-madhyasthan” and is considered as seated in the centre of the disc of the Sun. In case of some siddhis of Shakta cult, the Sun is said to have influenced the “Mantra-sthana” of their horoscopes. The “Sammohan Tantra” recommends the worship of Shri Krishna in the disc of the Sun.

“सूर्यमण्डलमध्यस्थः कृष्णो ध्येयो महामतिः” ।

The sun is thus an ever occurring as a faith-inspiring symbol in diverse spiritual and religious traditions. Devotees of different paths and of different gods and goddesses have found help and succour through the worship of the Sun as a symbol of their chosen-ideal. The devotees of one singular or Advaita God or the one absolute Divine Ishwar have found the Sun to be an effective symbol for their ideal as well. The “Brilliance” of the Sun is regarded as ‘Atma’ as well as

"Brahma" i.e., God Absolute. The "Brahdaranyak Upanishad" is a reliable authority in this regard.

The Sun is also regarded as the 'Guru' and as the Source of all knowledge. The great Rishi Yajnavalkya went to the sphere of the Sun to seek knowledge when he remained unsatisfied with his earthly Guru. There is also the well known story of Shri Hanuman regarding the Sun God as his Guru. The Sun being regarded as the Eye of the Divine Person it is natural that he is supposed to know all. Maharshi Patanjali recommends a meditation on the Sun for acquiring knowledge of different "Bhuvanas or Lokas". There are other vedic as well Tantric Sadhanas for acquiring supernatural vision, clairvoyant powers and knowledge of the past, present and the future through the Grace of the Sun.

Even for those persons who are not of a devotional or worshipful nature but who are inclined to pursue the path of 'Karma Yoga' the Sun is a powerful symbol of an Ideal Karmayogi. He performs all his duties with rigid regularity and perfect punctuality and with an impersonal attitude and showers His Energy of Grace on everyone. He seeks to favour no one and to bless no one. People and objects act and react under His influence according to their own inclination or Dharma. Unmoved, Uneffected, unattached, he continues to watch the goings on of the world as a perfectly impersonal observer. Lord Krishna actually confides that He gave the initiation or "Updesh" of Karma Yoga to the Sun in ancient times.

The science of astrology assigns a pre-eminent position to the Sun. Astrology being basically based on an interpretation of the influence of Time and Time being an effect of the earth's movement around the Sun, the position of the Sun and the earth relative to each other is regarded as an important part of studying the problems of fate and destiny. So much so that many people give predications and try to foretell the future on the basis of the position of the Sun only. Character-sketch based on a reading of the Sun signs have been found to be remarkably accurate. In fact the news-paper astrology that has

become so popular these days is mainly based on a study of the Sun's position only.

Persons born within a period of about two hours after Sun-rise have a high-minded, noble and generous disposition. It is difficult for them to make the necessary adjustments and compromises which are indispensable for a harmonious and happy family and social life. They are mostly lonely and self-absorbed. People born around mid-day are of an autocratic and domineering disposition and frequently achieve high governmental positions in their careers. Being insensitive to other's sufferings and needs, they are more feared than loved. In fact a birth around mid-day or mid-night is regarded as productive of Raj Yoga. A birth around sun-set is a liability for partnership and marital relation. The marriage partner is somewhat of a dominating and dictatorial disposition. In some cases, disintegration of the marital ties has also been seen. If, however, the Sun is endowed with Yogkaraka powers and other indications are powerful, the marriage partner is a celebrity and a wealthy person and brings fortune and luck to the native.

The fifth-house position of the Sun when it is unafflicted and favourable shows great "Poorva-punya" of the native and blesses him with extraordinary success and prosperity. Great creative talents or governmental and executive ability is seen and this influence favours the acquisition of a minister's position or the position of a King's councillor.

The Sun's conjunction with Saturn is bad or cordiality with father.

The right eye is adversely affected. But if other factors are favourable their influence favours the native becoming a doctor or a physician. With Mercury, the Sun enhances and stimulates the intellectual or commercial faculties. With Venus the artistic and aesthetic attributes get a boost but personal relations and eyesight suffer. Numerologists begin their science by assigning the rulership of the Number 1 to the Sun. There is, however, a school of thought which assigns no. 5 to the Sun. In Palmistry, the third finger is said to represent the Sun and the Sun-line, where clear and powerful, is an excellent factor

for success and glory and is said to overcome a host of other afflictions.

It is thus clear that whether it is science or Mythology the Sun unanimously gets the most important position. He is the very soul of all religious, spiritual and occult systems. The sciences of Astrology, Palmistry and Numerology are entirely dependent on the Sun as it is he who creates and governs 'Kaal' with which they mainly deal.

The sun is, indeed, the All-comprehending Benevolent Deity who has got the power to dispel all darkness, ignorance and misery and bondage. It would be appropriate to close this study with the Upanisadic prayer to the Sun translated to beautifully by Swami Vivekananda, "Thou Sun, who has hast covered the Truth with thy golden disc, do thou remove the veil, so that I may see the truth that is within thee.....the truth in thee I see and That which is within Thee is within me, and I am That".

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Technology for Rural Development

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The importance of the continuous efforts in developing and using Science and Technology in improving the quality of human and Live-stock life have been recognised since long and the S&T component has served as a crucial ingredient in formulation and implementation of various development plans/programmes aimed at developing the rural sector. Science and Technology, the two sides of the same coin deal with the pure and applied aspects of scientific knowledge. Science helps in understanding the nature, its forces and environment; while the technology has been developed from time to time as a means of controlling and managing the environment. Science is of universal value and of universal use; while technology a part of the culture grows, evolves and develops on indigenous soil. In its broadest sense, technology pertains to the use of tools (physical as well as human) by the people in industrial and economic activities. Technology, a resource conversion capability, puts skills with competitive devices in digging the untapped reservoir of resources. It is the technology that comes in direct experience and shows its relevance to the users. In fact, technology has never been considered as a goal (and really it is not) but a tool necessary for development.

Ours is an agrarian economy with about seventy percent of the population engaged in agriculture either directly or indirectly and contributes less than fifty percent of the Gross National Product. (G. N. P.).

The agriculture sector returns less and is considered mainly a consumption sector. To make the situation favourable (self-reliant) to the rural sector, since independence technology dominated massive developmental efforts were put to change radically the rural economy and make the people self-sufficient by tackling primarily the community level problems (infrastructure developments etc.) and almost neglecting the family level problems (employment etc.). An ambitious programme named Community Development Programme (CDP) was launched in 1952 as a process of change from the traditional way of living, as a method by which people can be assisted to develop themselves on their own capacity and resources as a programme for accomplishing certain activities in the fields concerning the welfare for progress. A due consideration was given to the significant role of technology in it. Emphasis was put on heavy industries with the twin assumptions that it will help in providing jobs to and proper infrastructures in the rural sector. Subsequent programmes were launched almost with the similar objectives in next plans also. It was in the Fourth Five Year Plan that a proper attention was paid to the technology needed at family level to provide employment to the rural masses. For the first time the importance of family level technological know-how, its creation and extension, got the attention of the all concerned.

Our three decade experience with planned economic development process have shown that the benefits of our planning process and scientific and technological researches and Know-how all along been enjoyed mainly by the urban elites and perhaps the rural affluents. Nearly half of the population, primarily the weaker and socially disadvantaged sections of the rural community including the Scheduled Caste and Scheduled Tribe remained untouched from the advancements made in the fields of science and technology (even adversely affected as the employment opportunities in rural areas are rapidly decreasing)

despite of the theory of percolation and constitutional objective of 'growth with social justice'.

Limited employment opportunities and restricted occupational mobility coupled with socio-cultural factors have forced the rural people, especially the owners of small holdings, agricultural labour and rural artisans to migrate to the urban sectors in search of their livelihood. It is true that urban sector offers a wide range of employment opportunities, but the supply of manpower is many times more than the demand and it further adds to the already existing 'unwanted' huge crowd. The never ending demand for additional budgetary allocations on providing infrastructural facilities for accommodating the immigrants and fighting against the pollution created by heavy industries, unauthorised juggies, slums etc. can only be balanced by exploring, exploiting and expanding further the employment avenues in agriculture and allied sector i.e., village and cottage industries and small scale industries. The employments so created in rural areas will attract and retain the unemployed and under-employed manpower of the villages and the rate of migration will come down phenominally.

The retrospection of our planning strategies have cautioned the Planners and Administrators to the fact that for benefitting the man unto the last, the poorest of the poor, there is a dire need for such an ecologically and environmentally sound, labour intensive, less-energy intensive (using new renewable energy resources) and self-sustained technology (without sacrificing efficiency alongwith time) that fatches enough income to a family for achieving and maintaining a decent standard of living and meets the fundamental needs of the community by using locally available resources (man and mental both) with greater efficiency and generating larger employment opportunities. The technology choosen should fulfill the criteria of engineering efficiency, economic viability and social acceptability. The scaling down of technology with little modifications to suit the local environment is the need of the hour. It is not proper to say that this technology is good and that technology is bad. None of the technologies can be termed as good or bad, appropriate or inappropriate, useful of unuseful etc. Any technology may be called as good or appropriate or

useful, if it meets the set objectives. The question of appropriateness of a technology in the light of the objectives for which it is used is a relative term rather than an absolute one. It is simply a question of degree of appropriateness.

The basic objective of almost every development plan is to make the human being more and more happy and productive through the application of managerial, technical and financial inputs in accordance with the individual's resource and capabilities under the over-all umbrella of national policies and plannings. India is having abundant manpower, mostly unskilled and poorly educated and a wide-spread agricultural base, any technology which is labour intensive, uses local skills, explore and expend self-employment opportunities, self-reliant in nature (not urban based or urban-biased) and easy to repair or replace and having multiple use is most welcome. This paradox holds true not only in Indian context, but is applicable to almost every Third World Country i.e., developing countries, where the material resources are vary-vary scarce or not properly exploited and secondly population is growing rapidly in geometrical fashion. Technologies available with khadi and village Industries Commission (KVIC), Ambar Charkha, biogas etc., social forestry, energy plantation, biomass production, improved family level processing units etc., agriculture implements and artisan's tools are the technologies more or less based on the above mentioned parameters. Elaborating further these are many areas which have the tremendous employment potential if a breakthrough in technology is made and it demands the active participation of the best available brains in the country. It will be of tremendous help (by creating productive assets of permanent nature) in removing drudgery, and poverty and in providing a decent standard of life to the majority of rural folk especially the economically weaker and down-trodden sections of the rural society. The areas like health care, agricultural operations, animal husbandry, agro-products processing agro-waste utilization etc., are of prime importance in this regard. Technology generated around these activities will not only open the new vistas in the field of employment generation but will also help in creating and flourishing an optimistic outlook and positive attitude towards life.

It is the most unfortunate part of our planning process that till today the development potential of half of the population i.e., women and children, have not been fully recognised, while the true and real development cannot take place by over-looking the needs, talents and potentials of the rest half which is considered as orthodox, secondary and marginal. For women to become a vital, dynamic and decisive force in the society, the emphasis will have to be based on a new theory of technology based development which reduces the male dominance. Unless there is an indepth understanding of how both patriarchy and economic systems propogate oppression, no effective and inclusive work on bringing out a new socio-economice order can be done.

The catalytic role of government organisation, nongovernment organisations (NGOS) and voluntary organisation in bringing together the scientists, farmers and artisans and field level workers at par in developing, testing (feed-back) and modifying the technology is an important pre-requisite in developing and transferring the perfect technology relevant to the rural areas. The question of transfer of technology is closely linked-up with the choice of technology. Proper training, operational guidance, service facilities and other incentives should be provided to the target group and the field level workers to boost their efforts. Young scientists, technocrates and social scientists should be encouraged to go to country-side, reside there and perceive objectively the difficulties/problems faced by the local people and try to find out the reasonable and workable solutions by keeping in view the other environmental factors. The symbiosis among the all concerned will accelerate the process of development by transferring and using the relevant technologies and will help in achieving a more healthy and balanced socio-economic order characterised by multiplier effect.

Book Reviews

The effects of Yoga on hypertension : Dr. Swami Shankardeva-nanda Saraswati ; Publisher : Bihar School of Yoga, Monghyr (Bihar) ; 1978, Pages 229 ; Price Rs. 30/-

The ever increasing incidence of hypertension disorder in the most strenuous and busy life of 20th century is posing a great medical problem. For many years it does not show outer symptoms and it increases silently so it is a dangerous disease. It's dominant variety, the essential hypertension accounting for approximately eighty per cent cases, has not known medical cause, hence most of medication is a striking in the darkness. In such a situation Dr. Swami Shankardeva-nanda Saraswati under the guidance of Swami Satyananda Saraswati, has come forward with scientific application of yogic techniques for the eradication of hypertension. He has dealt the disorder under three big sections—Cause, Cure and Practices.

Chapter first describes the physiology of blood circulatory system with the help of diagrams and the causes of pressure rise such as—cardiac output, peripheral resistance, viscosity of blood and increase in blood volume. The symptomatology of prodromal and acute periods of hypertension is described in the second chapter. The etiological factor according to modern medicine as—heredity, age, smoking, high fat diet, sedentary life style, personality characteristics, temperament and emotions are explained in chapter three. Then follows the

yogic etiological factors as—physical, pranic, mental and personality stresses, corresponding to the Annamaya, Pranamaya, Manomaya and Vijnanmaya koshas of the human personality. In chapters five and six the mental and pranic causes have been dealt. In hypertension, being the psychosomatic disorder, mental tensions filter into physical via the pranic structure. Thus the whole personality gets involved.

Coming to the section of cure Shankardevananda demonstrates how yoga helps to cure oneself from hypertension by following the practices of relaxation, asanas, pranayama, meditation, kundalini, kriyas and changing the life style. The mental tensions are easily removed by desensitisation, deconditioning, detachment and meditation. All through the experimental studies and biofeed-back test results support the above yogic techniques. In the chapter on holistic healing the writer shows the curing inadequacy of all the therapies such as allopathy, acupuncture, physical therapies, Ayurveda, homoeopathy, naturopathy etc. because these give temporary relief and make the patient dependent. On the other hand in the words of Shankardevananda yoga frees us from hypertension and leads us on to energy, peace, wisdom, knowledge and bliss of hyperawareness.

The section of practices prescribes weekly training courses to be practised for eight week and after that the eighth week programme is to be followed for six months. The procedures of prescribe asanas and pranayamas have been explained with the help of proper illustrations in which Surya namaskar, Parvanmuktasana, Shavasana, Vajrasana, Sheetalī and Sheetkari pranayamas are most important.

With all the above equipment the book provides valuable guidance to cure hypertension but as a book of therapy it lacks in case study data. How many patients, with what specific symptoms and etiology, got how much relief is not given. Even then the author has rendered yeoman's service to the mankind by publishing such an useful treatise on the most common disease afflicting mankind. The book is a must for every patient of hypertension as well as for yoga therapists.

Dr. N. K. Rojha,
Delhi.

2. *Concept of Cow in the Rigveda* : Doris Srinivasan ; Publisher : Motilal Banarsidass, Delhi ; 1979 ; Pages 161 ; Price Rs. 35/=

Cow has occupied an alluring place in the life and culture of India. Constantly from the early Vedic days it still enjoys the privilege in modern machine age. Such important feature of Indian culture has been focussed by the writer Doris Srinivasan. Limiting its scope only up to the Rigveda she has described the concept of cow in economic, ritual, mythological and epithetical contexts. The introductory chapter exposes that the Rigvedic terms for the cow are Aghanya, Usra, Go, Vasa, Usriya, Dhenu, Sudugha and stari. Together they occur nearly 700 times i. e., more frequently than any other animal and as frequently as references to Indra, the most popular god in the Rigveda. The cow seems never to have been considered solely as a beast in the economic sense but placed on a special plane from the outset. Being conceived of as a creative and sustaining principle, the cow symbolises motherhood, fertility, liberty, well-being and prosperity.

The second chapter shows the importance of cow in economic life of Aryans in which it played a vital role. There are many references to its practical uses and it is compared to the gods and the events which describe natural, ritual and cosmic phenomena. It is given to the priest in Dakshina, it is sought as a deity, its health and well being is maintained and people even fight to claim it. Cow is not only the economic wealth but also a set of sympathetic feelings such as joy, tenderness, maternal love and generosity.

The use of cow in Vedic rituals to provide milk for Havya offering to Indra, Dakshina to brahmans and its use in Asvamedha, household ceremonies, Srauta sacrifices, some ritual etc. are well laid in III chapter. There is also the symbolic use of cow in Vedic mythology specially in Indra-Vratra myth of creation and in the myth of Panis i.e., preservation. In the last chapter epithetical uses of the word cow expressing its different qualities and attributes have been listed.

The learned author has displayed acumen and erudition in assembling and handling her material which must have required considerable diligence and patient search for its collection. The book is no doubt informative for the seekers of Vedic culture and agriculture too.

Dr. H. G. Singh

3. Modern Trends in Indo-Anglian Poetry. Edited by H. S. Bhatia. Publisher : Sita Publications International, Khanna (Pb.) PP. 112, 1982 Price Rexin cover Rs. 70/- Paper back (laminated) Rs. 50/-.

The book is first published in Sep. 1982. The work, purports, as the editor himself says, "to present the contemporary scene as comprehensively as possible by placing for the first time, on one platform, the old and the new poets." The book under review has been divided into three parts.

The first part named 'Observations & Expressions' deals with the criticism of poetry, under sub-headings—Modern, Poetry, the Indian English Poetry, the Modern Indian English Poetry, the terms, the contemporary Indian English Poetry, the latest trends, and the specialities of the poets whose poems have been given in this work.

In the second part Prof. H. S. Bhatia has given the poems of 83 old and new poets. Some of them carry international reputation. A brief biographical note of each poet has also been given in the end of his poem or poems. The poems of Dr Krishna Srinivas, Jayant Mahapatra, Dr. O. P. Bhatnagar, Dr Sudhir Bera, Dr H. G. Singh, Dr. R. V. Pandit and Dr. P. R. Govindrajulu give deep and long lasting impression of poetic imagination.

The third part of the book deals with "Epilogue". Herein the editor has given his own explanations on the points—(i) English language, (ii) Poetic theory, (iii) New Verse, (iv) Regimentation in Poetry, (v) This Book, (vi) Suffering and Poetry, (vii) The Elliptical Poem, (viii) Human Achievement, (ix) Subject for Poetry,

(x) The Minor Poets, (xi) Balance in Poetry, and (xii) Universal Brotherhood.

The book is the first of its kind to give proper places even to the rising 'Sarswati Putras' of Indo-Anglian Poetry who have been either neglected or very casually noticed by the critics. The poems 'Creation Law Eternal' and 'My Helplessness' by Dr. H. G. Singh and Dr. A. N. Dwivedi respectively draw attention for better future poetry.

The nation and 'all lovers of poetry' owe a great debt of gratitude to Prof. H. S. Bhatia for introducing so many rising Indo-Anglian poets with their stirring poems in this fascinating anthology. The curious reader is delighted to find fascimiles of unpublished poems. The book might have been richer, had the editor given brief appreciation of the poems too.

It might be an understatement to call the book as one of the most significant anthology of modern Indo-Anglian literature. The book bears excellent printing and paper as well as the attractive rexin cover. This is an outstanding book like "Golden Treasury" to be read and treasured for generations to come.

Dr. K. A. Agrwal
Jwalapur.

APPEAL

The Vedic Path, the quarterly journal of Vedic, Indological and scientific research is being sent to you as a complimentary copy. This Vishwavidyalaya has revived in 1976 the old tradition of popularising and propounding the Vedic culture to the English speaking intelligentsia of India and abroad which it originally started in 1906. You being a lover of Indian Culture, it is hoped, will certainly patronise and encourage such a publication. Hence we appeal to you to be a regular subscriber and get your library, institution also on our mailing list. Please send subscription to the Registrar, Gurukula Kangri Vishwavidyalaya Haridwar, India, by M. O. The rates of subscription are as under :—

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VEDIC EVOLUTIONARY PROCESS

ओ ऋतं च सत्यं चाभीद्धात्तपसो ऽ ध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥१॥

ओं समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥२॥

ओं सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥३॥

ऋग्वेद-१०/६०/१-३

The Self Illuminating Lord first manifested the Universal Laws of nature governing the Cycles of Creation and Dissolution, then produced atmosphere where atoms with primordial chaos occurred, then energy of motion, then ocean.

After the energy and spacious ocean containing cosmic principles, the operation of Time became manifest and the Lord made the division of days and nights.

The maker of worlds created the sun and the moon as in previous cycles of creation. He made the stars, the earth, spheres of light and darkness.

THE VEDIC PATH

(Formerly the Vedic - Magazine, old organ of
Gurukula Kangri Vishwavidyalaya, 1906 1935)

QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL
AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble Thoughts come to us from every-side

Gurukula Kangri Vishwavidyalaya

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Books for review and articles for publication in the Journal are invited from learned scholars of India and abroad on topics related to Vedas, Indian culture, Religion, Ancient History, Philosophy, Psychology, Medicine, Yoga, Linguistics, Oriental Literature and Science.

Editorially Speaking—

Complete Yoga

The people are often heard talking about yoga or seen practising Asanas in schools, parks, Ashrams and on the T.V. sets. "Yoga" has also recently become the subject of literary, philosophical and scientific discussions throughout the world. Newspapers and periodicals these days invariably carry some advertisements of Yoga Ashrams and self-styled Gurus, Bhagwans, Maharshis, Brahmacharis and Sidhas proclaiming to train disciples in Yogic feats of supernatural sidhis. Their training courses widely go upto Asanas and Pranayamas. Some of them claim to awaken the Kundalini in a few days. The question arises whether these self-styled Siddhas have ever awakened anybody's or their own kundalinis? Not to speak of the kundalini awakening, the bare act is that in the present situation it is difficult to say that some people really know how and when to awaken the kundalini. Their claims about their success in the areas of Asanas and Pranayamas may be quite justified but beyond these everything else is a tall talk.

There is a general misapprehension that yoga means Asanas and Pranayamas. No, it is much more. The model of human personality, according to yoga, is composed of five sheaths, layers or Koshas—Anna maya, Pranamaya, Manomaya, Vigyanmaya and Anandmaya. Coming to the Ashtang Yoga of Maharshi Patanjali, the eight stage yoga (Ashtang Yoga) constitute the practices pertaining to these five koshas. The practices of Yama, Niyama and Asana cover Annamaya kosha, Pranayama cover Pranamaya kosha, Pratyahar cover Manomaya kosha, Dharna and Dhyana cover Vigyanmaya kosha and Samadhi cover Anandmaya kosha. Thus the practices of all the five koshas of human model constitute an integral course in Yoga. Out of Patanjali's complete system it seems the present day yoga teachers have mostly grasped and chosen physique soothing exercises and on them they have erected the whole net-work of training programmes. It is partial or unbalanced yoga, not a complete or perfect one which warps

the whole personality creating equilibrium and integration in physical, nervous and psychic components. An incomplete yoga i.e., practice of only Asana and Pranayama promotes dissociation in personality or is rather unable to create a wholesome personality.

There is seen general dearth of character in population now a days. The selfish behaviour of leaders in floor crossing, of industrialists in adulteration, of teachers in ill education and of service men in work avoidance, apart from increasing crimes, are the naked truths of personality dissociations. Obviously there is not healthy mind in healthy physical body. To develop healthy mind the practices of other stages of Ashtang Yoga are inevitable. Hence for the entire personality integration and the development of sound character, the practice of complete yogic system is the urgent need of the day.

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Samvanan Sukta

(Vedic Socialism).

Dr. Satyavrata Sidhantalankar

This is the last Sukta (191) of the Rig Veda - a unique prayer of Social Brotherhood in which the devotee invokes the Lord of Creation to inspire mankind with the feeling of love, and there is response from the Lord in the form of a Command that all of us should be bound together with a common Aim, common Thought, and common Will. The Mantra says :

सं समित् युवसे वृषन् अग्ने विश्वानि अर्यः आ ।
इहः पदे समिध्यसे सः नः वसूनि आ भर ॥ १ ॥

O showerer of blessings, bright and pure as fire, thou art Lord of Creation, thou verily bringest all creatures together, thou shinest on the face of the earth (due to thy splendour and greatness). Fill us with prosperity .1.

As His main attribute is to make men unite and to inspire them to live as a community of brotherhood, the following Mantra speaks of the way how to establish a common heritage :

सं गच्छध्वम् सं वः मनांसि जानताम् ।
देवाः भार्गव्यान् पूर्वो संजानताः उवाचते ॥ २ ॥

You should move together, talk together, think together. Just as your elders of divine qualities with full knowledge and consciousness played their part in life (of moving together, thinking together, and talking together) so should you follow them in their footsteps. 2.

समानः मन्त्रः, समितिः, समानी, समानं मनः, सह चित्तम् एषाम् ।
समानं मन्त्रम् अभिमन्त्रये वः समानेन वः हविषा जुहोमि ॥ ३ ॥

Common be your Aim, common be the decision of your Assembly common be your Thought, common be your Will, I direct you to common Aim, so that directed by common means you may achieve your object. 3.

समानी वः आकृतिः, समाना हृदयानि वः ।
समानं अस्तु वः मनः, यथा वः सु सह असति ॥ ४ ॥

Common be your Intention, common be the desire of your Heart, common be your Thoughts so that there may be the live-together exisistence among you. 4.

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Towards Vedic Education

G. B. K. Hooja

Most of us are dissatisfied with the present system of education. A senior teacher, acting as a college Principal, once told me in half jest that when he was at school the teachers used to beat students; and now that he has taken the role of a teacher, it is the students who beat the teachers. I happened to share this view with a university student and found his comments equally interesting. "How can you expect the teacher to have respect from the students when they deserve it least by their overt behaviour. The teacher of today does not teach for a vocation, but for earning, his bread and butter. He takes little interest in the growth of students towards maturity." In brief, we find that the sort of intimate relationship that should be present between the teacher and the student does not appear to exist in actual practice these days.

I am reminded of an incident from Mahatma Gandhi's life. An old lady brought her son to Gandhiji and requested the Mahatma to advise her young son to take less of sweets that he was taking too much at the cost of his health. Gandhiji advised the lady to call again after a fortnight. On the second visit, Gandhiji advised the young boy to resist the temptation of taking too many sweets. The lady could not understand this unassuming and simple style that Gandhiji adopted. She was frank enough to enquire from Gandhiji the reason of not giving this simple piece of advice to her son on her first visit. Mahatma

Gandhi replied : "The last time you called, I was myself taking plenty of sweets and before I could advise the boy about it, I thought of first practising what I preached. Only then could I expect my advice to be effective."

In the Vedic Age, whenever a pupil entered the Gurukula the teacher was deemed to have taken the student as a mother holds a child in her womb. The teacher, at that time, expected to look after the full growth and development of his pupil as a mother cares for her child. In modern days, however, teachers with such attitudes towards their life vocation are hard to find. The entire teacher-student relationship appears to be dominated by a sort of business relationship, in tune with the emphasis on dehumanised and impersonal relations in today's predominantly materialistic times.

The concept of मातृमान पितृमानाचार्यवान् पुरुषो वेद from the Satpath Brahmana indicates that a person can gain wisdom only when he can come across an able teacher, mother and father. Such a person is indeed fortunate whose parents are religious-minded and whose teacher is worth an example to follow.

In recent years, a number of psychologists like Freud, Jung, Rogers have attempted to determine the precise age at which the educative process of a child begins. The importance of early childhood experiences in the formation of personality is now fully recognised. According to Rishi Dayananda, however, the educational process of the child begins right from the time of his conception. On this basis, he prescribed some rites to be performed by the expectant mother namely *Garbhadan Samskar*, *Punswan Sanskar* and *Seemantonayan Samskar*. The story of Abhimanyu makes this point clear. It is told that when Abhimanyu was in his mother's womb, Arjuna tried to explain the formation of *Chakravyuh*, in order to amuse Abhimanyu's mother. Arjuna was still explaining the details of creating this technique and penetrating it, when she fell asleep. Later, when the *Kaurvas* are stated to have made a *Chakravyuh* formation and Abhimanyu confronted this situation in actuality, he could get into it but could not penetrate out of it. The story has a message in it. The education process of a child begins much earlier than his birth.

There is also another message in the story regarding the importance of the education of parents, who look after the children during the first five years of a child's life. On this basis, it is necessary to recognise the full significance of mother's education. The education of women cannot be ignored if we wish to have healthy and enlightened individuals in our society. It is unfortunate that even now the message of educating the women of India has not as yet reached all the parts of our country. In my opinion, it is a big challenge to be met in the perspective of our growth and development.

Another salient drawback in the contemporary system of education relates to educational procedures and limited objectives. There has been a marked change from the traditional *Gurukula* system of education in which the students lived in intimate contact with the teachers for all the 365 days of the year to the present system in which the students come in contact with the teachers for barely few hours a day. At the institutions of higher learning, the teacher-student contact is further reduced, because of the short duration of academic term. Obviously, the students cannot make the best use of the teacher's presence in respect of inculcating knowledge and other desirable traits from the teacher's personality.

It is for this reason that the U.G.C. has suggested that a university should have at least 200 working days in an academic year. While implementing this decision, the Vice-Chancellor of a university discovered that the university was presently open for the purpose of teaching for only 165 days in a year and even in that period there were occasional strikes by students or teachers or office staff. A closely related issue in this regard is the exaggerated importance given to the university degree. This may account for the mad rush for admission to the colleges and universities and for the unemployed educated youth. It is rather paradoxical. It is also a common observation that the society does not get the service of the very youth on whose training and education it spends so much. The doctors and engineers prefer to work in the cities only or else go abroad. The lawyers are too happy to prosper at the cost of litigation indulged in by people.

Ignorance, poverty and injustice are rampant. The economists

are posing a basic question about the entire educational enterprise. Are we spending crores of rupees on higher education so that our educated people emigrate to other countries or serve only the industrial bigwigs. Why not put the entire burden of training of doctors and engineers on the very institutions for whom they work in due course. The common man needs such professionals and technicians who can serve the masses and only such professionals should ideally be trained at the expense of public money. Extending the same argument the scholars of economics of education contend that the educational system should be so modelled that any person with 12-years of schooling can get a practical and economically productive skill and can earn a living. The post-secondary university education should be restricted only to a limited number of such students who are inclined towards teaching and research. Similarly, for administrative and other services the entry qualification can be kept as 12 years of schooling and the candidates so admitted can be trained in various professions as is done by the armed forces. Such a principle of recruitment can be applied to such vocations as police, public administration, banking, railway, telephone and electricity departments. Apart from providing proper skills in these specialised services to the selected candidates only, it will have an additional advantage of reducing the pressure of increasing number of students on the universities. This may also facilitate having a proper teacher-student ratio and better teacher-student interaction. It may also lead to the universities being free from the ills of student turmoil.

Our educational policies are currently undergoing a crisis of values. To be educated for the purpose of getting a degree and to develop certain desirable humanistic values are considered as two discrete educational goals. One wonders at the dehumanisation of the ideal educational process according to which the students light their lamps of knowledge from the *guru* by following the examples set by the *guru*. The spiritual touch of our traditional system of education seems to have been lost.

Education is the process by which the human development is brought about. It helps the human being to transcend the limitations set by his inheritance of the animal instincts in him. We seem to have

lost sight of the broader perspective of education at a time when there is an explosion in all the fields of knowledge. We cannot envisage all the possible achievements in science and technology that we may have, but one thing is sure that the education of the present generation should be such that they can face the problems of the 21st century with boldness and confidence. In the same perspective, the propagation of science among the common man cannot be ignored.

It seems relevant to mention some of the recommendations of a Seminar on Vedic System of Education held recently at Gurukul Kangri Vishwavidyalaya. These are as under :

1. The importance of women education should be given due weightage since the home is the place where pre-school education of children takes place.
2. The purpose of education should be the integrated development of the personality of each student and not a mere acquisition of knowledge. This can be achieved by the combined efforts of teachers and parents, particularly through an intimate teacher student interaction.
3. The parents as well as teachers should also make efforts towards an objective assessment of their own conduct and behaviour because inner growth does not happen without such a self-analysis. It is obvious that children follow how the parents and teachers behave.
4. The integration of vocational training in the course curriculum is one of the biggest needs of our country.
5. It is necessary to provide equal opportunities for educational advancement to all, irrespective of caste, creed or status. Such classification of schools as discriminate between the high and low social classes should cease. The divergence between the public and municipal schools should go. These steps are required towards bringing about a really democratic social set up.

6. The university education should be restricted for instruction in specialisations only to those who have a proven aptitude for higher studies and research.
7. Efforts should be made to devalue the importance of university degrees. For the purpose of recruitment to the various services, other indices of ability of the candidates may be taken into consideration. Such steps would also contribute in reducing the mad rush of obtaining university degrees.
8. The tendency of proceeding on strikes by students, teachers and *Karamcharis* should be curbed without delay.
9. There should be a minimum of 200 actual teaching days in a year.
10. Efforts should be made to establish a more active contact with the parents of students. As such the role of parents in the educational process is underemphasised, although they are the consumers and are responsible for spending on the education of their children. Adequate infrastructure should be built for keeping the parents fully informed about the progress being made by each student. There should be regular parent-teachers meetings.

I am reminded of another favourite anecdote of Gandhiji. Whenever any Minister or administrator posed some problem of which he could not find a proper solution, Gandhiji advised him to think of the poorest person on whom the particular decision would have its implications and decide the issue in that frame of reference. Such a decision would indeed be a balanced one. The same analogy can perhaps be applied in the field of education also. Whenever the educational administrators, teachers or *Karamcharis* have to take some important decision like formulation of course curriculum or putting forward some demands or working out strategy for a demonstration etc. etc., they should think of the student who has come to the university with the purpose of acquiring knowledge and for building

his career. Any decision taken on this criterion would surely be good from all angles. In the final analysis, the student is the most important person in the entire spectrum of education.

(Based on a radio talk in Hindi broadcast from the Najibabad station of Akashvani and translated by Dr. Rup Nagpal, Visiting Fellow).

o o o

PRAYER FOR PEACE

भद्रं कर्णेभिः शृणुयाम देवाः

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः

व्यशेम देवहितं यदायुः ॥

ओम् शान्तिः शान्तिः शान्तिः

O Gods, may we hear with our ears what is auspicious. O Ye adorable ones, may we see with our eyes what is auspicious. May we sing praises to ye and enjoy with strong limbs and body the life allotted to us by ye, O Gods.
Om Peace, Peace, Peace

—Yajurveda, 25, 29.

Maharshi Dayanand

Hari Narain Kapoor

Early life and experiences

(i) Swamiji's birth and his parentage

Tankara is a small village in the ex-princely state Morvi in Kathiawar, Gujarat, which was then the head quarter under the Kathiawar Agency of the British Govt. of Bombay Presidency. One high class Brahman named Pt. Amba Shankar was the resident of that village (Babu Devendra Nath Mukhopadhyaya, a resident of Bengal has made extensive researches, and according to him, his current name was Karshanji Lalji Trivedi). He belonged to a strict orthodox family and was a great devotee of Lord Shiva, one of the three highest gods in the Hindu pantheon—the lord of destruction. He was a man of stern discipline, while his wife was a good natured women. They were blessed with a son in 1824 A. D. who was named Mool Shankar. Two years later a daughter was also born to them.

Moolji's childhood passed off happily. His studies started when he was five years' old and at the age of eight years, he was invested with the sacred thread (Yajnopaveet).

Shivratri is a great festival when all the orthodox Hindus observe fast and worship the idol of Lord Shiva in temples. Moolji was then a boy of thirteen years and the first time his father insisted that his son

should also participate in the worship festivities. He took his son to the Shiva temple outside the village and asked him to observe fast. He made his son to believe that the great Lord Shiva will give 'darshan' to the devotees.

(ii) Moolji's bewilderment.

The young boy was very much enthusiastic to see the Lord in person, so he willingly and eagerly accompanied his father to the temple despite his mother's fears that the boy will not be able to withstand the whole night's strain. The temple was full of devotees and the service started with a great solemnity. The first quarter of the night went off quite well, the congregations taking great interest in the worship of the idol with due observance and chanting of the hymns and sang songs with much fervour before the Deity of Lord Shiva. After mid-night, however, the worshippers enthusiasm started waning and slowly and slowly they began dozing. The officiating priest as well as, Moolji's father went under deep sleep. The boy, however, with utmost efforts, tried to ward-off the effects of sleep by sprinkling water over his eyes and face, as he was very keen to have the Lord's darshan. But to his great bewilderment, instead of having the Lord's darshan, he saw that a couple of tiny rats suddenly appeared and started defiling the idol and eating the offerings laid by the side of the idol. His inquisitive mind received the rudest shock to witness this scurrilous abuse of the Lord and defilement by tiny creatures while the great Lord looked on impotently His defilement. His mind got puzzled and he awoke his father and unburdened of the thought disturbing his innocent mind. He pointedly asked him as to why the Lord did not drive away the tiny creatures from over His body and if He could not do that much, how could He protect the world from the sins and evils? His father was annoyed at his son's babblings, and tried to assuage him, but the boy's perturbed mind was not allayed at his father's evasive reply. As he was feeling hungry, he came home and after quenching his appetite he went to sleep. Next morning when his father returned home he took his son to task for his insolent behaviour. The boy's rebellious mind would not yield and refused to believe that the stone idol was worth of worship.

(iii) Moolji's Home-quitting.

The young boy became restless. His young immature mind was struggling and thinking again and again why Lord Shiva could not drive away small creatures from over His body, as his father had said that He was the Protector and Sustainer of this Universe. While he was in this predicament, his uncle and sister, one after the other, died, which made him ponder over the question of life and death. Seeing his son in an unsettled state of mind, his father engaged a tutor for him and he learnt some lessons in Grammar and such other kindred subjects. To divert his disturbed state of mind, his parents decided to arrange for his marriage. Getting air of his parents' design, he planned secretly to quit home before he was tied in the wedlock. Taking advantage of a fair which was being held at some distance from his home, he sneaked out and hid himself in the premises of a temple. Finding that the boy had run away from home, his father sent men in search of him. They succeeded in their efforts and the boy was caught and they kept him under strong watch. He, however, managed to clear off throwing dust into their eyes. Mool Shankar was 22 years old and the year was 1846, when he finally said good-bye to his home-land.

In Quest of Enlightenment

(i) From Mool Shankar to Brahmachari Shudha Chaitanya and finally to Swami Dayanand Saraswati.

After quitting home, Mool Shankar met some Sadhus and Sanyasis. In order not to be recognised by any one of his family members, he changed his dress and donned ochre robe. He also changed his name to Brahmachari Shudha Chaitanya. Having heard that a great religious gathering was going to be held at a place called Siddhpur, he went there to take part in the discussions and spent most of his time in the company of Sadhus and Sanyasis.

It appears that some one of his father's acquaintance recognised him and told him about his son's whereabouts. His parents were in great agony after their son had disappeared from home. So learning

that he (Mool Shankar) was in Siddhpur mela, he (his father) lost no time to find out and to bring him (his son) home. Seeing his son dressed in ochred robe, he (father) got wild and tore off his son's clothes, and asked his men to keep a strict watch over his son. But somehow or the other he again gave them a slip and quietly escaped. That was the last meeting between the father and the son.

As Brahamchari Shudha Chaitinya found it difficult during the course of his constant travelling to cook his own food etc., he decided to enter into the fourth Ashram viz., "Sanyas Ashram" to free himself from this encumbrance. On his repeated request, though hesitant in the first instance considering his young age, Swami Purnanand an aminent Swami of Sharangver Math of Shankaracharya initiated him into the 'Sanyas ashrama' in 1848 and gave him a new name 'Dayanand Saraswati'. He was then 24 years young man.

For about thirteen years (1846-1859), Dayanand Saraswati treked mostly in the Himalayas and North India, in pursuit of true knowledge and to find out the true 'Shiva'. He met many learned Sadhus and Sanyasis, but no one could show him the light which he was seeking and could enlighten him with the true interpretations of the holy Vedas. At last due to the tenacity or simpleness of purpose he found a true preceptor in Swami Virjananda, a blind yogi, at Mathura who resolved almost all his doubts and misgivings.

On the holy feet of Guru Virjanand

(i) Early life

One Pandit Narayan Dutt lived in a village Gangapur in Kartarpur (Punjab). Unfortunately at the age of five years the boy (his son whose name is not known) lost his eye-sight from the virulent attack of small-pox. And as ill luck would have it, after some time he lost his parents too, and became an orphan. He was thrown away at the mercy of his brother and sister-in law, who was a bad tempered lady and she ill-treated the boy. He realised that henceforward it was very difficult for him to stay any longer at home. Sadness and depression overtook him and, one day, uttering a gloominess he quitted home.

never to return again. The handicapped boy was left at the mercy of his cruel fate. He roamed helpless and shelterless in an inhospitable country. However, luckily enough he was endowed with sharp memory and good intelligence. He sat at the feet of some kindly-disposed learned Sanyasis who taught him the Vedic grammar and other holy scriptures. He stayed at Kankhal Rishikesh and Hardwar for some time. At Kankhal there lived one "Purnashram Swami", who initiated him in the Sanyas ashrama and was given the name of Virjanand Saraswati. After finishing his studies, he travelled all over the important centres of learning and came to Shookarkshetra (शूकरक्षेत्र) in Etah district (U.P.) where he stayed for sometime. This place was also known as 'Soron' (सोरोँ), where by chance Maharaja Vinay Singh of Alwar state had also come. One day he heard Swamiji reciting the 'Vishnu Stotra' when he was highly impressed by his melodious voice. He requested Swamiji to accompany him to his state. He agreed and accompanied him when the Maharaja left for his state. The Maharaja started taking lessons in Sanskrit from Swamiji. This went on for quite some time. One day, the Maharaja did not come for his usual study, because he was in the company of a whore. In protest Swamiji left the state and went to Bharatpur state, and after staying there for some time, he went to Mathura (UP) where he settled down permanently. He lived there and had started a class for the teaching of holy scriptures to the pupils, some of whom who lived with Swamiji and some who attended regularly. He lived there for about 32 years and then attained Nirvana at the ripe old age of 90 years at the holy bank of the Yamuna on 14.9.1868.

(ii) Assemblage of "Guru" and "Shishya"

Having learnt the name and fame of the blind Dandi Swami Virjanand residing at Mathura, Swami Dayananda arrived at Mathura in 1859/60 and knocked at the door of the Dandi Swami, at the age of 35/36 years. When Dayanand entered into the room Swamiji asked him who he was—and for what purpose he had come to him? The young Swami told him the purpose for which he had come. There-upon the venerable "Guru" enjoined his new 'Shishya' to throw away the books in his possession in the river Yamuna and unlearn what he had already learnt. The new 'Shishya' complied with the orders of the Guru. He sat at the holy feet of his Guru for about three years (Lala

Lajpat Rai in his book "The Arya Samaj", page 31 states "For two and half years, he (Dayananda) waited on Virjananda, served him with filial love, and learned all that Virjananda had to teach. But Devendra Nath Mukhopadhyaya, on page 33 of "Dayanand-Charitra", special Number of 'Aryodya', Hindi—Weekly paper, Delhi states that "it took not less than six and not more than seven years for Dayananda to complete his studies under Virjananda." But in most of the biographies, "about three years" are stated). During this period he served him most obediently even though he (Dayanand) got the rebukes and sometimes thrashings from the Guru, Dayanand, on the completion of his studies and on departure from Mathura, presented his Guru some cloths, as "Guru-Dakshina", according to the custom. Instead of accepting the Guru Dakshina, the Guru asked him to take a pledge that he would disseminate truth and wage incessant war against the falsehood and many evils which were rampant in the Hindu society and establish the right type of education which was prevalent during the vedic age. The young Swami gave his solemn pledge willingly and joyfully, and as per Lala Lajpat Rai's assertion 'never was any human pledge kept more loyally and faithfully' than by Swami Dayanand (Page 31, "The Arya Samaj" by Lala Lajpat Rai).

(To be serialised)

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The doctrine of immortality of Soul in the Gita and some Western Philosophies

Ravindra Nath

The concept of immortality of the soul is one of the most vital principles of the Indian religious philosophy. This concept has been dealt with in detail in the Vedas, the Upanishads and the Bhagvad-gita. The doctrine of immortality of the soul is a portion of Atmgyan i.e., knowledge of the self. In brief, this doctrine denotes the cyclic order of the birth and the death.

The doctrine of immortality of the soul is the nucleus of the Indian philosophy. All the social, political as well as religious philosophies were developed on this central point and were brought within the ambit of Atmavidya. The aim and object of developing in the social and political life were to regulate the conduct of the mankind in every sphere. It is the Atmavidya which established the relationship between the deeds of an individual and the welfare of the future life. The art of developing philosophical theories in such a way that they may become useful in the practical life is indeed of vital importance. This approach of the Indian philosophers played an important role in regulating individual's life and making it self disciplined without intervention of the commands of the state.

The nature, existence and relation of the soul with the body :

The questions relating to the nature of the soul, its existence in the body and its relation with the body need separate explanation.

Nature of the soul—Dealing with the nature of the soul the Kathopanishad says, "Neither the soul is born, nor does it die. It is immortal, everlasting and constant. It does not die after death" (ibid, 1.2.19). This definition of the nature of the soul has been explained in the Bhagvadgita in this way, "The soul is neither born, nor it dies, coming into being and ceasing to be do not take place in it. Unborn, eternal, constant and ancient; it is not killed when body is slain" (ibid. 2.20). Lord Krishna has further explained this, "Neither weapons cleave the soul, nor fire burns it, nor water wets it, nor wind dries it," (Bhagvadgita 2.23). The nature of the soul is, thus uncleavable, uncombustible, neither wetted, nor dried but eternal and everlasting. (Bhagvad. 2.24).

Existence of the Soul—The soul is the living element in the body. A living body is the union of the real and the unreal elements. The body being perishable is the unreal and the indweller living element in the body, which is called the soul, is the real element (Bhagvadgita 2.16). Lord Krishna has termed the unreal body as "Abhavah" meaning "non-existence", and the soul the real element as "Bhavah" meaning "being" (ibid. 2.16). The unreal has no existence and the real never ceases to be; these two principles are the final truths (ibid. 2.16).

Relationship of the soul with the body—The relationship of the soul with the body has been described by Lord Krishna in this way, "The contacts of the sense organs of the body with their objects create feelings of hot and cold, of pain and pleasure. These feelings come and go. They are impermanent (Anitya) i.e., temporary (Bhag. 2.14). The sense organs of the body such as the eye, the ear the tongue, the nose, and the skin contact their objects which are form, sound, taste, smell, hot and cold and pleasure and pain. The feelings of pleasure or pain come along with the contact of sense organs with their objects and disappear with disconnections or when the sense organs do not function or become seasoned of forbearance. Such feelings do not afflict a man who develops power of forbearance in him

(Bhagvadgita 2.15). This power has been termed by Lord Krishna as "enlightenment". It is a stage at which the relationship of the soul with that of the body becomes distinguishable by the man who attains it. The science of Yoga was developed by the Indian sages on this principle. To make independent existence of the soul in the body more clear, Lord Krishna says, "He who holds the soul as slayer and he who considers it as slain both of them are ignorant, neither it slays, nor is it slain." (Bhag. 2.14).

Immortality of the soul as recognised in some Western philosophies :

The ancient religious philosophies of the Western world also recognised the concept of immortality of the soul. Druids of British Isles, American Indians and Greeks believed in the immortality of the soul. Their religious philosophies are described in brief as under.

Druidism—Prior to the spread of Christianity the religion of England and Ireland was Druidism. It was named after Druids, who represented the priestly and learned class. Their priestly position in British Isles was more akin to Indian Brahmans. Sacrifices (Yajnas) and recognition of immortality of the soul, among others, were the essence of the Druidism (Encyclopaedia Britannica, Vol. VII, pp. 706-707 and Ency. of Religion and Ethics, Vol. V, pp. 82-84). More probably Dravids of India went to England to propagate Vedic thoughts much before the Britain came under Roman rule and settled there. That is the reason why they represented the intellectual class and could not mix with the native people of Britain and maintained their separate identity as Druids.

Religion of the American Indians—The American Indians identified God with the universe. They regard divine power as one in principle and the origin of all life infinite in power and eternal. The soul was regarded as immortal and indestructible. The chief deity of American Indians was sun and they believed that their Emperor was the descendent of sun. (Encyclo. Americana, Vol. I, pp. 43-44 and Everyman's Encyclo. Vol. I, pp. 245-246). This characteristic of the faith of American Indians goes to establish that their religious

philosophy was more akin to Indian one. Sun is the nucleus of Vedic philosophy and the first king Manu was the son of sun as such there is a sun race (Surya Vansh) of Kshatriyas in India, So Indians of America and Indians of India are more probably racially one.

Religion of the Greeks—The doctrine of immortality of the soul was introduced by the well known philosopher Plato in the religion of the Greeks. The concept of the soul was developed in Greece for the salvation and purity. This led to develop individualism in the religious history of Greece and the people began to think about the purity and destiny of their soul (Plato's Republic and Encyclo, of Religion and Ethics Vol. VI, pp. 408-409). There are strong reasons to believe that Plato must have read Indian philosophy before introducing immortality of soul in his philosophy.

Deviation from the concept of immortality of the soul—

The latter religious philosophies, viz., the Charvakism, the Christianity and the Islam do not recognise the concept of immortality of the soul and rebirth. This led their followers to abandon ancient track of achieving salvation through purity of the soul. Man's concern for the future destiny of the soul gradually came to an end and concern for the present life took its place. With the result, the materialism prevailed upon the mankind. In the West a neo-materialistic way of life known as 'Hippy Culture' has developed Hippy's thoughts are more akin to the Charvak philosophy of ancient India. This philosophy is also not producing fruitful result to the mankind or its followers.

Practical aspect of the doctrine of immortality of the soul in life—The most significant aspect of the doctrine of immortality of the soul is to have a control over the conduct of an individual in this material world. More the man becomes conscious about the future destiny of his soul, more he becomes disciplined, righteous and the upholder of virtues. Man's consciousness about the future destiny depends upon the concept of immortality of the soul and rebirth. If a religious philosophy does not recognise immortality of the soul it cannot effectively inculcate co-existence, the righteousness and the virtues in its followers. When the religion becomes ineffective material-

ism gets the chance to grow in the society. This in turn gives way to acquire wealth even by evil designs. In such a state of human society unrighteousness and crimes are bound to grow up. In the present period the world is facing such problems. Laws of the states are also becoming ineffective to overcome the problems of crime growth and the lawlessness. These problems can well be eased by developing the doctrine of the relationship of the present life with that of the next life and by emphasising that the soul being immortal bears the consequences of ill doings even if a man escapes punishment under the law of the state.

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"Liberal" Christianity

Ram Swarup

There is an inbuilt bigotry in the christian theology. This theology may put a little more piety and prayer into those who are influenced by it but it also makes them more harsh in judging other peoples' religions. The practice of Christianity may make a man better in some respects but it does little to widen his sympathies and to open up his heart to the larger spiritual wealth of different peoples and cultures. This is also true of Islam, another revealed religion, but in the present discussion we shall restrict ourselves to Christianity alone.

From its early days, Christianity has been claiming a monopoly of things divine. It has held that there is no salvation outside of the Church. But the world has been considerably changing during the last two hundred years. A wave of rationalism and humanism has reached the shores of Europe. This has made christian theology with its exclusive claims look pretentious. This is also fostered a new spirit of liberalism and universalism and also a new awareness of a wider human family including within itself members who are neither European nor christian and yet are rich in the things of the Spirit.

This new intellectual ferment has not left the christian theologians entirely untouched. In the past, they saw in religions other than their own nothing but the hand of the Devil and it cost them little pang

of conscience to send even the best and wisest of the men of these religions to Hell. But in the new intellectual and humanist climate, this will not do. The Christian Devil and Hell have lost their terror; their old monopolistic claims have also become laughable. In the new context, if they are to be heard at all, they must appear somewhat more modest, and must not appear to reject altogether or too summarily religions other than their own.

So under the changed conditions there is a new theology under construction. This does not regard other religions as handiwork of the Devil. On the contrary, it says that is a *natural* religious impulse which has been at work throughout the history and throughout the world giving birth the *natural* religions having their own validity. But, it is further added that this impulse so necessary at a particular stage finds its culmination and fulfilment in the *revealed* religion of Christianity. Other religions are preparatory to Christianity.

There is also another problem that the new theologians face, the problem of finding a place in their scheme for non-christian saints and good men. True, they cannot yet be sent to Heaven—christian theology precludes that; but they cannot also be so unceremoniously sent to Hell as in olden days—the new intellectual climate does not countenance it.

So some theologians, liberal and ingenious, have been at work trying to find a suitable solution. One of them is the late Cardinal Jean Danielou. In his *Holy Pagans of the Old Testament*, he observes that even the Bible mentions saints which are not biblical. Abel, Seth, Henoch, Daniel, Noe Job, Melchisedec, lot, the queen of Sheba are examples of non-christian, and even non-biblical saints mentioned in Bible. Abel was anterior to Abraham and so were Henoch and Noe. Lot was a relative of Abraham but was not a party to the God's Covenant. Daniel was a Phoenician and Job an Idumean; the queen of Sheba was a princesses of Sheba.

All these examples show that some sort of saintliness and holiness is possible outside the Christian fold though, according to the Cardinal, that holiness by its very nature, Christian holiness may be inferior to

Christian holiness." But "none the less, the fact remains that holiness of that sort is possible."

This does not seem to say much or concede much, but considering that it comes from a christian theologian trained to see devil in every thing connected with non-christians it is a great deal. Danielou goes on and makes a further concession. He admits that "those are men who did not know Christ either because they lived before Him or because knowledge of Him did not come their way (presumably because a christian missionary had not reached his locality), and yet were saved; and some of these too were saints." But that is all. For he hastens to add that "they were not saved by the religions to which they belonged; for Budha does not save, zoroaster does not save. If they were saved, then it is because they were saved by Christ Who alone saves, Who alone sanctifies. Again, if they were saved, it is because they already belonged to the Church for there is no salvation outside the Church."

Three Levels of Holiness, Three Religions, Three Temples

The new theology will not go as far as to say that the holy men of other religions are damned though it knows that they are not saved except through the church.

These holy men are not saved partly because their holiness is not holy enough. There are three levels of holiness, the pagan holiness being the lowest, governed as it is merely by the law of conscience and not by God's own revealed Laws, Danielou tells us that God's will is "expressed on the Christian plane by the law of the Gospel, on the Jewish plane by the Mosaic law, on the cosmic plane by the law of conscience," the last being obviously an inferior agency of holiness corresponding to the inferior of the pagan which is merely *natural*, merely *cosmic*. According to Danielou, at the lowest level, which is the pagan level, "holiness within the sphere of the cosmic religion consists in a response to the call of God made known by conscience." At a more advanced stage, God makes His will known through a Revelation to Moses. Finally, God comes down into the world in a human form as Jesus Christ completing His Revelation, hence the three degrees of holiness and three orders of holy men.

"The glory which shines from the face of Jesus Christ overshadows, as St. Paul tells us, that which shone from the face of Moses overshadows that which shone from the face of Noe."

Man's religion, like his holiness, has progressed from the *natural* or *cosmic* to the Jewish, to the Christian, "All Christian liturgy, Easter, Pentecost, Christian—have at the back of their christian significance, a Jewish significance; and behind the latter there is a *cosmic* significance."

This three-level development is evident in all spheres and aspects touching on religious life. For example, there is a three level development in the mode of worship. On the lowest level, the pagan level, there is a cosmic temple. The house of God is the whole Cosmos, heaven His tent, and the earth His footstool. In Old Testament, this primitive atmosphere still continues. Abraham has that *parrhesia* with God—that freedom of speech which in ancient Greece was the right of free citizens

This gave way to the Temple of the Moses. The establishment of the Tabernacle, whose ultimate form is the Temple, is the fundamental mission entrusted by God to Moses. The *Covenant* was Abraham's mission, the *Temple* that of Moses. Uptil now, God was everywhere but from the time of Moses till the death of Christ when a still higher stage begins, the Temple is the dwelling in which the glory of Yahweh abides. Upto Moses, sacrifices could be offered to God anywhere. But after that, only those sacrifices were pleasing to God that were pleasing to God that were offered in the Tabernacle. "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills and under every green tree." (Bible, Deuteronomy 12 2)

In a divine plan, we are assured by Cardinal Danielou, this was a necessary stage, for the great danger was polytheism; the singleness of the sanctuary was as it were, the sign of the Oneness of God.

Thus a second great step is taken. The religion of Sinai creates a *guif* between God and man. No longer does Yahweh talk on easy

terms with the patriarchs. Henceforth He dwells in the secrecy of the Holy of Holies. Separating man from God marks an advance, for it draws attention to two things: First to God's transcendence, His incomprehensibility, that He is wholly Other. No easy-going anthropomorphism any longer; secondly, to man's *sinfulness*, his essentially fallen nature. Without this, the next third step was not possible.

In the next stage, the abode of Yahweh is no longer the Temple, but the Manhood of Jesus. "The glory of the Lord dwelt in the Temple until the coming of the incarnation. But from that day it began to dwell in Jesus. The divine Presence is no longer to be found in an enclosure of stone. It dwells in Jesus Himself. With Him the Mosaic order comes to an end." There is a qualitative leap, as the Marxists would love to call it, for Jesus is not just "a higher kind of Moses. Moses and Temple are figure but Jesus is the reality."

From this to the Temple of the Church was a most natural and easy step. In fact, it was no new step at all. It is a mode of saying the same thing. It is the method of Jesus that is the Temple of the New Law but this Manhood must be taken as a whole, that is to say, it is the Mystical body in its entirety; this is the complete and final Temple. The dwelling of God is this Christian community whose Head is in the Heaven." God now resides in the Church.

(II)

There are other variations but the above is the essential theme of the new liberal theologians. For example, there is Henry de Lubac, the author of *Catholicism. A study of Dogma in relation to the corporate Destiny of Mankind* (Publishers, Burns, Oates & Washbourns, London; 1950). In this book he says, "outside Christianity humanity can doubtless be raised in an exceptional manner to certain spiritual heights, but the topmost summit is never reached, and there is the risk of being the farther off from it by mistaking for it some other outlying peak

"There is some essential factor missing from every religious 'invention' that is not a following of Christ. There is something lacking, for example, in Buddhist charity, it is not Christian charity. Something is

lacking in the spirituality of great Hindu mystics; it is not the spirituality of St. John of the Cross. Outside Christianity nothing attains its end, towards which, unknowingly, all human desires, all human endeavours, are in movement; the embrace of God in Christ."

If this is true, then his conclusion is a fair one: "So long as the Church does not extend and penetrate to the whole humanity, so as to give to it the form of Christ, She cannot rest."

P.H. Hilard in his "Men in Eastern Religions" finds that to the question what is man, the Christian answer is the best. According to Christian "Man is to be understood as primarily a person and not a mere manifestation." In this view man is "an individual", while the others Hinduism, Buddhism and Tacism, agree in thinking of man primarily as an aspect of ultimate Reality.

Nicolas Berdyaev. in his *Spirit and Reality* (Publishers, Geoffrey Bles, Centenary Press, London, 1939) says "Theosis makes man Divine, while at the same time preserving his human nature. Thus instead of human personality being annihilated, it is made in the image of God and the Divine Trinity. The mystery of the personality is intimately related to that of freedom and love. Love and charity can flourish only if there are personal relationships. Monistic identity excludes love as well as freedom. Man is not identical with the cosmos and with God man is a microcosm and a microtheosis."

Again, he says, "In Hindu and Platonic mysticism everything is diametrically opposed to the dialogical and dramatic relationship between Man and God, between was personality and another. Spirituality is interpreted as being opposed to personality and therefore as independent of love, human freedom, and a relation between the plural and the one. The mystical way is that of Gnosis rather than of Eros." According to him, Hindu spirituality "is an austere and unloving mysticism. The absence of love is explained by the fact that this mysticism is unconscious of personality; it is concerned with abdicating rather than preserving the personality."

Evelyn Underhill, the well known author of the book "Mysticism", (Publishers: Methuen & Co. Ltd, London, Reprint 1952), too seems to

share this scheme. She says: "In Christianity, the natural mysticism which like natural religion is latent in humanity, and at a certain point of development breaks out in every race, came to itself; and attributing for the first time true and distinct personality to its object, brought into focus the confused and unconditioned God which Neoplatonism had constructed from the abstract concepts of philosophy blended with the intuitions of Indian ecstasies, and made the basis of its meditations on the Real."

She repeats similar sentiment at another place. After making the statement that a mystic is "willing to use the map of the community in which he finds himself," which means that mystical experience is compatible with different theologies about it, she continues to add that "we are bound to allow as a historical fact that mysticism, so far has found its best map in Christianity," and that "the Christian atmosphere is the one in which the individual mystic has most often been able to develop his genius in a sane and fruitful way."

(III)

In India too, there is a group of Christian theologians working in the direction of liberalism. These theologians have become noticeable after India's Independence. While Christian money and missions continue to work by and large in their old style (See the Report of the Christian Missionary Activities Enquiry Committee Madhya Pradesh), there is a group of Christian theologians who want an encounter with Hinduism on a different plane.

Here their greatest difficulty is the rival slogan that is fashionable amongst Hindu intellectuals that all teachers say each more or less the same things and that different religions are just different paths to the same goal. The problem of these new liberal Christian theologians is how to salvage their religion from this demolishing, equalizing slogan. So they preach that every religion is *unique* and that we should all meet in our individual richness in a fruitful *dialogue*. While secretly hoping that this dialogue would prove that they are unique in a superior way, they invite us all to this encounter. And this should be welcome.

Some of them have Indian names and live in Indian style and have put on Indian dress. Some of them have even donned the habits of Indian Sanyasins. The motives are mixed. Some may be following St. Paul's practice "to become all thing to all men, by all means to win over some of them" (1 Cor 9.22); others because they find this style more informal and under Indian conditions more comfortable; still others as they argue, in order to understand and enter into the Hindu psyche better. For it may be no more than a change of tactics and fronts, but they are genuine elements too. They simply don't have the heart to send a whole people to eternal perdition which their orthodox theology demands.

The late Dr. Jacques-Albert Cuttat, the Swiss Ambassador to India in the fifties, poses the problem and invites us to this dialogue. He says in his *The Spiritual Dialogue of East and West* : (Max Mueller Bhawan Publications). The West inclines to exclusivism, the East to syncretism. The view that salvation is only possible within the visible Church—a view expressly by the Catholic Church—has been sustained by missionaries and eminent theologians, even today; such blindness for spiritual riches of the East, for its mystical depth and intuition of the transience of the cosmos to higher Realities, such blindness always implies a blindness for some basic aspects of Christianity itself. The East is tempted by the opposite extreme, syncretism; it consists in wrongly equating biblical values with Eastern religious categories. Such universalism is undoubtedly more tolerant, less violent than Western Exclusivism, but equally blind to the specific inner visage of Christianity and the other biblical spiritualities. Dr. Cuttat teaches that each religion is unique and different religions should meet and encounter each other in their individual uniqueness. He is a philosopher of *uniqueness, encounter, dialogue, and exchange*.

Another eminent name which has to be mentioned in this connection is that of the late Fr. J. Monchanin. He was attracted to India and settled in Tiruchirappalli. He built for himself a retreat to which he gave the name Saccidananda Ashram. He himself assumed the name of Swami Param Arubi Anandam and put on the dress of an Indian Sanyasin. From these facts, one should not assume that he became a Hindu monk. He understood his own mission differently. As the editors of his paper say when he died in the fifties, his mission here

was not so much to become fully an Indian or to realize in himself the final synthesis of West and East as to bring to India in a pure form, yet with a remarkable sympathy and understanding, the riches of a Christian soul." He himself defines his mission in these terms. "I have come to India for no other purpose than to awaken in a few souls the desire (the passion) to raise up a Christian India. I think the problem is of the same magnitude as the Christianization, in former times, of Greece (the Hellenization of Christendom modelled on the forms of Greek sensibility, thought and spiritual experience). It will take centuries, sacrificed lives, and we shall perhaps die before seeing any realizations. A Christian India completely Indian and completely Christian, may be and will be something so wonderful; to prepare it from afar, the sacrifice of our lives is not too much to ask."

Just two years before his death in 1957, he was writing: "I believe more and more in 'exchange'. India must give the West a keener sense of the eternal, of the primacy of Being over Becoming, and receive, in turn, from the West a more concrete sense of the temporal, of becoming, of the person, of love (of which India alas! knows little)."

Fr. J. Monchanin found a good deal in Hinduism which he appreciated. But let us see what all this 'appreciation' amounted to. All the merit Hinduism had accumulated was only a pointer to her conversion to Christianity. We give in his own language what he says on the subject :-

"India has received from the Almighty an uncommon gift, an unquenchable thirst for whatever is spiritual. From the Vedic and Upanishadic times, a countless host of her sons have been great seekers of God. Centuries after centuries there arose seers and poets, singing the joys and sorrows of a soul in quest of the One, philosophers reminding every man of the supremacy of contemplation: upward and inward movements through knowledge to the ultimate."

"Communion with Him and liberation from whatever hinders that realisation, was for them the unique goal."

"Hundreds and thousands of men and women consecrated themselves entirely to that end We may rightly think that such a marvellous seed was not planted in vain by God in the Indian soul.

Unfortunately, Indian wisdom is tainted with erroneous tendencies and looks as if it has not yet found its own equilibrium. So was Greek wisdom before Greece humbly received the Paschal message of the Risen Christ. Man, outside the unique Revelation and the unique Church, is always and everywhere unable to sift truth from falsehood, good from evil."

"But once christianized, Greece rejected her ancestral errors; so also, confident in the indefectible guidance of the Church, we hope that India, once baptized to the fullness of her body and soul, will reject her pantheistic tendencies and, discovering in the splendours of the Holy Ghost the true mysticism...etc."

"Is not the message she has deliver to the world similar to the message of the ancient Greece? Therefore the Christianization of Indian civilization is to all intents and purposes an historical undertaking comparable to the Chirstianization of Greece."

Hindus may have the necessary underlying spiritual qualities like a sense of the holy in abundance, but the Church has the Truth in its possession. Therefore, "India has to receive humbly from the Church the sound and basic principles of true contemplation. The genuine Christian contemplation is built on the unshakable foundation of revealed truths concerning God and man and their mutual relations." The mystic East should be led by the doctors of Theology of the West, the forest-sages by the university men.

"Communion with Him and liberation from whatever hinders that realisation, was for them the unique goal."

On another occasion, he says, "In that mystery, Hinduism (and specially advaita) must die to rise up again Christian. Any theory which does not fully take into account this necessity constitutes a lack of loyalty both to Christianity—which we cannot mutilate from its essence—and to Hinduism—from which we cannot hide its fundamental error and its essential divergence from Christianity.

"Meanwhile, our task is to keep all doors open, to wait with patience and theological hope for the hour of the advent of India into

the Church, in order to realize the fullness of the Church and the fullness of India. In this age-long vigil, let us remember—that love can enter where intellect must bide at the door."

He hopes that "India cannot be alien to this process of assimilation by Christianity and transformation into it." But "should India fail in that task, we cannot understand, humanly speaking, how the mystical body of Christ could reach its quantitative and qualitative fullness in His eschatological Advent."

(IV)

The discussion will gain in fullness if we referred to two Colloquia organized by christian theologians of this approach. These were held at the invitation of Dr. Cuttat who attended them both personally. The first one was held at Almora in April, 1961; the second one at Rajpura, Dehradun in the same month next year. A general and sympathetic account of the second one is given by Bede Griffiths in his *Christ in India : Essays towards a Hindu-Christian Dialogue* (Publishers : Chrls Scribner's sons, New York). We ourselves shall discuss here only the first Colloquy at Almora. It was attended by individuals connected with various christian institutions, Catholic and Protestant, like Asirvanam Kenkeri, Snehasadan Poona, Santi Bhawan Calcutta, Vrindavan Kottagiri, Jyotiniketan Kareli. One Hindu, Shri Viveka Dutta, was also present at the discussion for the few sessions. The summary of the papers and discussion was prepared by Fr. J. Britto C.M.I., of Dharmaram College Bangalore, himself one of the participants. The summary is entitled *Indian Interiority & Christian Theology*.

All the participants in this Colloquy advocate a dialogue with Hindu India on a deeper level. But let us see what kind of mind they bring to the proposed Dialogue.

As the *Indian Interiority and Christian Theology* tells us, the participants start with the assumption that "Christianity as the one revealed religion for all men, cannot be lacking in any truth necessary for the salvation of man; it has the guarantee of the Divine testimony."

But their procedure is not to be to denounce Hinduism forthright; on the other hand, it is to take different categories of Hindu thinking and "after exhausting all the positive points that Hinduism provides as solutions proceed to show that Christianity gives the fuller and ultimate solution to those and all other problems."

The intention is also not to inquire whether "Hinduism has some positive religious values which are wanting in Christianity;" for that is "not logically tenable" believing as they do that Christianity is "the true revealed religion for all humanity." But they are prepared to look at certain particular values more intensely realized by some Hindu sages which may direct "the Christian back to his own religion, in which he finds the same values more naturally embedded." This position is not without modesty. It seems that Christians, if not Christianity, too can learn a few things even from the heathens though these things are nothing but the neglected truths of their own religion.

But the participants soon forget the learning part and assume the teaching role, probably compulsion of habit. They become polemical. According to the procedure they laid down for themselves, they take different Hindu categories of thought and spirit and show that Christianity offers a better answer. One such category is Teacher-Disciple or *Guru-Shishya* relationship, an important spiritual institution in Hinduism. After discussing it, the participants find that "the only person in whom the positive values of Hindu Guru are best verified is Christ."

Similarly, after discussing the Hindu concept of history, the Colloquy finds that the positive values found "in the Indian view of history have their full meaning and natural setting in the Christian concept of history."

The participants discuss Yoga too, its positive as well as its negative aspects. At the end, they find that while in Christianity the negative aspects are avoided, the positive aspects of Hindu Yoga "find their natural setting and full meaning in Christianity. Non-

dualism and dualism, Yoga absolutism and Bhakti personalism, Sankara and Ramanuja, are in different ways related to Christianity. The Christian worships the Absolute of Sankara with the devotion of Ramanuja."

The Hindu concept of Avatarhood is discussed. It is found inferior to the Christian one. "Christ's incarnation is a unique fact, and not repeated in every age He as the new head of humanity satisfies for human sin, and becomes the new centre of unity and life for all men. He is true Godhead in true humanity."

Hindu symbolism and idol worship have some positive points but the dangers are for greater. "The fundamental defect of Hindu idol-worship is that it is purely a human attempt so to say to trans-substantiate the material things into the divine without a prior incarnation, namely without a divine guarantee which assumes the human symbol into the divine economy of self-communication to man. Man cannot by his own powers raise himself to the divine level, which far transcends him. Hence the Hindu conviction that when the priest recites the prayers over the idol it becomes inhabited by the deity is a gratuitous assumption and hence superstitious."

But it is different with Christian symbolism. For example, "the Eucharist marks the culmination of human symbolism. In it the food of man is turned into the body and blood of God. There man's attempt to trans-substantiate the material world into the divine is wonderfully realized—the eucharist may be taken as a summary and completion of all human endeavour to grasp the divine Reality in human symbols. Hence it should form the converging point of all religious cult."

Hindu Bhakti too has more demerits than merits. Its chief defects are that (1) "the notion of love itself is not perfect;" that (2) "there is no integration between knowledge and love." One has to choose between them; that (3) it lacks a "perfect concept of alterity and there is no proper concept of sin."

the final confrontation with the personal God who manifests Himself in the Christian Revelation."

Discussing Jnanamarga, the Colloquy finds that the Hindu doctrine of Advaita is irreconcilable with the Christian doctrine of Trinity, but even that could become a step to the understanding of the doctrine of the three persons in one. How? First by opposing polytheism. Secondly by its strong metaphysical bias for unity: "Only against the background of the unique and absolute Reality of God can the doctrine of the Trinity and the immortal personality of man be properly understood. God in His providence insisted on the strictest monotheism, and uncompromisingly exterminated all tendency to polytheism in the chosen people in the Old Testament, before revealing against the background of that monotheism the Trinity of Persons in that one God, in the New Testament. Hence the Advaita with its strong metaphysical basis can be a proper *preparatio evangelica* for an understanding of the Christian message."

V

Once it is admitted that Christianity is the uniquely true religion the summit towards which all religions are advancing, the liberal theologians will not mind conceding certain subordinate spiritual qualities and attributes and values to Hinduism. In this expensive mood, they generously admit that some European Christians "have felt the wealth of India's religious past." The deep interiority which India has inculcated has even led some of them to deepen their own Christian interiority." Some of them have been "struck by the vision of the spirit of poverty preached by Christ, (but) so fully and cheerfully practised by millions in India." The religious outlook in which everything of every event is looked upon as a work of God, a manifestation of the divine, has impressed many. Many have noted with admiration ("the so to say natural aptitude for deep prayer and the contemplation) of divine things which Indians manifest."

When the Pope came to India in 1964, he "praised" India's deep spirituality. But it is in the light of the above approach that this praise should be understood. It was not anything spontaneous or genuine. It was diplomatic and deceptive. In fact, it amounted to cheating, if cheating includes a doubled-tongued approach, half-truths

spoken and unstated aims. The Pope's 'praise' concealed more than it revealed. It meant to say : Hinduism is very good. It is a useful preparation for Christianity. The Pope praised Hinduism for its *secondaries*, hiding a condemnation of its *primaries*.

His deputy in India, Cardinal Gracias, could afford to be more candid in putting forth the unstated aim. He bemoaned : "It is a matter of grave concern for us that hardly 3 percent of the local population in India could so far be drawn to receive the Grace of Christ over the last several centuries." The strategy may change but the aim remains fixed. It may be soft-spoken approach now, but the goal is the same. Like Eurocommunism, it has put a more amiable front but retains the same old mind.

In the past, in the heydays of British Imperialism, fanatic christians like Carey and Wilberforce were telling their people something like this : 'The natives live in the sin and superstition and darkness of paganism. Surely God has not granted us their charge for nothing. He wants us to bring them to the light of the Gospel, to convert them to Christianity.' But it seems the rulers were less convinced about the benefits of Christianity to the natives. But in a Christian country, they could not express this feeling or belief too openly. So they took to a more equivocal course. They pretended to agree with the crusaders but counter-argued thus : 'You are very correct in your judgement of the natives. But precisely because they are superstitious, we must go slow with them and their religious belief; if we touch their religion it would become a law-and-order problem and we may lose the Empire itself.' This attitude of the British rulers saved India from the worst ravages of Christian missionaries.

But now the political equation has changed and also the ideas have changed. What was possible hundred years ago is no longer possible now. The church is also less powerful now even in countries nominally christian. Its pretensions claims jar on the more sophisticated ears and minds of the age. So a new liberal—or at least liberal-sounding—theology is in the offing, which is trying to give up the old method of forthright denunciation and taking to the new method of partial praise, a grudging (and sometimes even genuine) appreciation of the values of a religion they aim at supplanting.

Behind the praise of the neo-theologians, we can hear, if our ears are attentive another message expressed sometimes openly and some times *sotto voce*. They are saying something like this : "You are too good to remain what you are. Your destiny is to become christians like us. We see in your country spiritual things deep and uncommon. But God could not have planted these things amongst you in vain. He must have been preparing you for Christianity, for blessing you with truths he blessed us with. In short, He must have been aiming to make you as good as we are."

The neo-theologians admit that the Hindus have lived a life of dedication and constant quest; that they have pondered over things spiritual from times immemorial. But in spite of that somehow, the *Truth* eluded them. Why ? Because, as they seem to say, while the Hindus had the seeking, they lacked the key. They did not know Jesus Christ. God has to be found not in God but in Jesus Christ and the Church.

The Bible says : Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. But to the christian theologians seeking and knocking however dedicated and sincere are not enough. For don't we meet the strange phenomenon ? that while the Hindus asked, as the neo-theologians are ready to agree, God gave it to the christians; while the Hindus sought, the christians found; while the Hindus knocked, it was opened unto the christians. A mystery, perhaps a trinitarian mystery, perplexing to the heathens but easily understood by the christians.

The christian theologians call pagan religions *natural*, while their own they call *revealed*. In this they pay them an unintended compliment. The opposite of the *natural* is not the *revealed*, but the *artificial* and there is something artificial about the christian theology. A *natural* religion means that it is about things inherent and intrinsic; it is about a seeking of the heart which is innate; it is about *man* in his deeper search, and not about a particular person or a church; it does not deal with the accidental but with the universal. Its truths are not adventitious, added from *outside* by a *sole* leader or institution; on the contrary, these reside in the "cave of the heart." to put it in the Upanishadic phrase. These truths are also not fortuitous, happening by a lucky chance, consisting in the appearance of a parti-

cular individual, or in the crusading labours of a church burdened with a self-assumed role. On the contrary, these truths happen because man in his innermost being, by *nature*, is a child of divine light. Man grows from *within*, by an inherent law of his being, responding to *That* which he already *secretly* is. The *pursha* or person within responds to the *purusha* without. *Tat tvam asi; tat aham asmi; sah tat asti*. You are That; I am That, he is that.

Christianity has two pillars : a narrow piety and a word-juggling theology. What is true in it is also found in other religions which it supplanted in the past and which it continues to do in the present as well; what it claims to be unique to it is merely intellectual bluff.

Christian theology, as it has developed, is not a product of a tranquil and purified heart; rather, it derives from a mind prejudiced, self-centred and self-righteous, a mind contentious and cantakerous out to prove the other fellow in the wrong.

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Psychopathology and Atharva Veda

DR. H. G. SINGH

1. Origin and development

Psychopathology is that branch of medicine which studies mental functions and processes with a view to correct the behaviour or cure the mind. Such attempt has been made by the Ayurvedic as well as the Western systems of medicine in their own ways. Coming to its origin in the West, the rise of christianity led to the theory of demonic possession of the mental patients which was latter on refuted by the attempts of Griesinger, Kraepelin, Pinel etc., who established that mental diseases are caused by the bodily discordance i.e., somatogenic factors and are thus curable by medicine. Condemning this theory, Freud (1856-1936) an Austrian neurologist propounded that mental disorders result from psychic causes. He refuted both the views of demonic possession and bodily discordance. Adler, Jung, Rank etc., also advanced Freud's findings with necessary modifications. As a result of their arduous researches the sciences of psychopathology and psychotherapy came into being. It is now held that mental disorders are mostly caused by the psychic complexes created through the odd and traumatic experiences occurred since birth, hence their therapy should be non-medicinal i.e, psychoanalytical and behaviour re-education. Thus the science of psychic cure, psychopathology, came into being in twentieth century in the West.

Coming to the Indian side, there was common understanding in the times of the Atharva Veda that mental diseases apart from bodily causes, also have psychic and behavioural causes. This branch was called by the name of "Bhoot Vidya," having full etiological and therapeutic views. Ayurveda being the Upveda of the Atharva Veda, the same branch of mental cure. i.e., Bhoot Vidya came into it. Charak, Susrut, Vagbhatt etc., have described Bhoot Vidya as one of the eight broad branches of the Ayurveda but no separate book is now available on it. These Brihadatri of Ayurveda, being Kaya Pradan Chikitsak (physical therapists), have not given its details but only hints on it are given while dealing with Grah disorders.

Actually the Hindi word "Bhoot" means past, so the Bhoot Vidya means the science of the past (behaviour) which in the form of unknown (unconscious) complexes give rise to the present pathological state of behaviour. The famous Karma theory of the Gita propounds that the present make up of personality is the result of its past deeds. Generally the Indian Philosophy views that not only the past deeds of this life but even of the previous lives which the individual must have earlier lived also effect the present life in certain ways. The concept of karma effect is very much clear even to the lay man and this view plays an important role in Indian life and culture. The effect of past actions (unconsciousness) is always there in everybody's present decisions and behaviour patterns to a great extent but when this effect is unhealthy and against the wellbeing of the individual then it becomes an abnormality i.e., some kind of Bhoot (past) effect, the study of which becomes the subject of Bhoot Vidya. Thus the conceptual base of Bhoot Vidya is the traditional Philosophy of karma. But somehow the misunderstanding still prevails even among some Ayurvedic scholars who have not paid attention to such clear and emphatic versions of Charak, Vagbhatt and Sushrut.

Charak at Chik. 9/18 gives the simile of a mirror to explain the personality of a psychopath who like the mirror adopts the symptomatic behavioural image like a certain Grah after whose nature his symptoms are later on named. Like the onlooker of a mirror the Grah also does not enter into human body.

Vagbhatt at Sut. 7/4 asserts that the supernormal beings do not come into patient's body but these names have been given to his symptom formations because of patient's affinity, nature or temperament and behaviour similar to them.

Susrut at sut. 63/22 emphatically mentions that Grahs never enter into human body and the therapists believing otherwise must be thrown out of the therapeutic field. Thus demonic possession theory is clearly refuted.

Bhoot Vidya means the science of past behaviour, therefore, many kinds of non-medicinal therapies have been suggested in the Ayurveda which are mostly taken from the Atharva Veda. Actually the Atharva Veda's approach is psychological in solving the problems of humanity. It is now clear from that Bhoot Vidya, the Ayurvedic, psychopathology, was originated in the Atharva Vedic times while the modern psychopathology came into existence in the early twentieth century.

2. Symptomatology : Symbolicism and personification play a great part in the language of the Atharva Veda in which the symptoms of diseases are described on these bases i.e., symbolic similarity, the ailments are first identified with some animate or inanimate objects and then their descriptions are made. The same trend naturally passed on to the Ayurveda, and its exponents Charak, Susrut, Vagbhatt etc., named and described the ailments of children and mental patients (because neither they can describe their own symptoms nor their observations can be relied upon) as suffering from different Grahs on the basis of their behavioural similarities with those Grahs. In Ayurvedic treatises we find symptomatic descriptions of 14 major and 9 minor disorders. Their equivalents are also found in modern psychopathology. The major disorders with their modern equivalents are unmad (insanity), Grahi (hysteria), Apasmar (epilepsy), Manasapap (Schizophrenia), Durmana (neurasthenia), Grahs (neuroses of 18 kinds), Mada (mania), Atatvabhinivesh (paranoia), Madatyaya (alcoholism), Smritibhransh (amnesia), Pap Bhavna (inferiority complex), Bhaya (phobia), Shok (depression) and Murchha and Aptantrak (fits and convulsions). The minor disorders with their modern

equivalents are Krodh (rage), Irsha (jealousy), Moh (eroticism), Dushwapn (evil dream), Shrap (compulsive evil suggestion), Chinta (anxiety), Ghrana (hate), Lobh (greed) and Totka (evil deed). In the description of symptoms of Grah disorders (neuroses) which are of about 18 kinds, the methods of symbolism and personification have been used very elaborately and a particular disorder or abnormal behaviour pattern is named like some being of the similar behaviour pattern. The names of Grah disorders as described by Vagbhatt are Sur, Asur, Gandharva, Urag, Yaksh, Brahmarakshas, Rakshas, Pret, Pishach, Kushmand, Karhod, Mokiran, Betal, Pitra, Rishi, Guru, Vradha and Siddha. Vagbhatt has increased their number to what Charak and Susrut gave earlier. But people have misunderstood this style of description and have erroneously considered the disorders as attacks by these beings. At Sut. 7/4 Vagbhatt has very clearly said that the 19 Grahs are not those actual super-normal beings coming into the patient's body but these names have been given to the symptom formations because of patient's affinity, nature or temperament and behaviour similar to them. Charak has described and named the normal personality types on the basis of behaviour similarities as different Dev (divine) and Daitya (devil) type persons. Susrut has named even the instruments of surgery on the basis of their structural similarities with the mouths of different animals and birds. An instrument is named symbolically as bearing the mouth of a particular animal or bird.

In Western psychopathology too, some abnormal behaviour symptoms have been personified and named similarly e.g., Electra complex, Oedipus complex, Huntington's Chorea, Robertson Argyll pupil etc. But here we do not get the idea that the old Electra or Oedipus being has entered into the patient's body. The reason is obvious that the subject matter of western Psychopathology is less than a century old and its exponents are near to us while that of Ayurvedic psychopathology dates back to about 6000 years (Vedic age) which got disconnected in the long past.

3. Etiology : The etiological views of Ayurvedic and Western psychopathologists are very similar because both believe that the psychic disorders mostly arise from the effects of past behaviour and

are never caused by the attacks of evil spirits. The very name of Ayurvedic Bhoot Vidya means the science of past behaviour. The general causes of mental disorders are said to be three (a) Nij (endogenous) i.e., discordance of body humours-Vata, Pitta and Kaph, (b) Agantuj, (exogenous) i.e., physical trauma and (c) Manas, i.e., discordance of psychic elements-Sattav, Rajas and Tamas. Charak believes in the remote or predisposing causes of disorders and at Sut. 20/5 and Vim. 6/6 he describes these three as (a) Asatmaindriyarthasanyoga (non homologatory contact of the senses with the sense objects), (b) pragyapradh (volitional transgression) and (c) Parirameshti (the effect of past deeds). That past actions and behaviour effect on the personality is well explained by Charak at Sha. 1/116-117 and the ultimate responsibility of even body disorders is laid on mind at Sut. 25/11. The etiological views of Sustrut and Vagbhatt are also the same.

The modern psychopathology has lately believed in the psychogenic etiology of psychic disorders. Freud and Adler consider the complexes of past behaviour upto infancy but Otto Rank considers even the birth as a psychic trauma and Jung considers the complexes since the origin of life on earth. In every way it is the past behaviour. Freud has explained the structure of mental personality composed of three dynamic factors id, ego and super-ego. Id is the main reservoir of both life and death instincts, ego is self or conscious intelligence and super-ego is the main force making for the socialisation of the individual. In function Freud's explanation of super-ego, and id comes very near to Yogic dynamic factors of psychic personality-Sattav and Tamas. Thus, the Western psychotherapists have now found out the same etiological factors as contained in the Atharva Veda.

4. Therapeutic approach : The therapies for the psychic disorders have been classified in the West as identical (psychological i. e., non-medicinal) and non-identical (medicinal). Robert A. Harper has described about 36 psychotherapies (non-medicinal) among which Freud's psychoanalysis is foremost and much practised. India too has made a varied approach for the cure of psychic disorders from the times of the Atharva Veda. The author in his book "Psychotherapy in India," has listed 35 Indian (identical) psychotherapies out of which only 15 have similarities with Western methods and

20 are novel methods. Some of the nomenclatures of the therapies given by the East and West show marked similarities.

Similar and dissimilar Indian and Western psychotherapeutic methods :

Indian psychotherapeutic practices having some similarity with Western methods.	Indian psychotherapeutic practices having no similarity with Western methods.
1. Samkalp (auto-suggestion)	1. Brahma Kavach (psychological defensive belief)
2. Sadesh (authoritative suggestion)	2. Japa (repetition)
3. Samvashikaran (hypnosis)	3. Mangal-karm (auspicious rite)
4. Ritualistic therapy (drama and demonstration)	4. Shanti-karm (propitiatory rite)
5. Utna (transference)	5. Shanti-path (propitiatory reading)
6. Ashvasan and Santuana (persuasion and desensitization)	6. Mantra Siddhi (Mantra realisation)
7. Prarthna (prayer)	7. Tantra Mantra (Aprajita Vidya)
8. Gaman (environmental change)	8. Jantra (Mantra Amulet)
9. Chittaprasann (recreation)	9. Puja (worship)
10. Vaiktik Punarshikshan (individual re-education)	10. Uphar (offering)
11. Parivarik Punarshikshan (family re-education)	11. Havan
12. Pratyahar (psychic sublimatory exercises)	12. Virodhi Bhavna (opposite passion)
13. Batchet and Vishleshan (talking and analysing)	13. Prayaschitta
14. Samohik Chikitsa (group therapy)	14. Suekarokti (confession)
15. Prakshepan and Shodhan (projection and sublimation)	15. Tapa and Vrat (penance)

Indian psychotherapeutic practices having some similarity with Western methods.

Indian psychotherapeutic practices having no similarity with Western methods.

16. Balidan and Dan (sacrifice and charity)
17. Yama and Niyama (disconditioning exercises)
18. Asan and Pranayam (soma and nervous system energising exercises)
19. Dharna (conditioning exercises)
20. Dhyana and Samadhi (psychic super Siddhi exercises)
21. Gayan, Nritya and Sir Hilana (music, dance and convulsive shocks)
22. Bhaya (fear shock)

Existing from Vedic times the Indian psychotherapies have sound theoretical and practical foundations and some are scientific too. These are individual and group; directive, semi-directive and non-directive; symptomatic and dynamic; single therapist and multiple therapy; unipractice and multipractices. Due to their variedness they have the applicability on all kinds of psychic disorders and persons. They start from abnormality, reach normality and if required mount to supernormality. It is a complete dynamic system which cures whole personality (body, nerves and psychic). Some of these therapies enjoy scientific appreciation, and are regarded as better therapies than their Western equivalents. Take for example some scholarly opinions about Yogic method. Miss Geraldine Coster says, "It is not possible to say precisely what form this development (psychoanalysis) will take; and no comparison is possible here, for the simple reason that Yoga, being a system of extreme antiquity is a complete thing and has seen and defined its goal where as analysis is still in its infancy." Felix Guyot says, "Freud brought psychoanalysis

into fashion in the West, but the traditional Yoga process is millenary psychoanalysis that is much more "complete". Here we are reminded of Coster's another remark, "Once more we need to remember that the Eastern theory of mind is far more definite and clearcut than that of the West"

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Caring for Fellow Men

R. B. Lal

The individual soul is an eternal portion of the Divine. It is common knowledge that the body is useless without the soul. But it is not so well known that the soul is also dependent on the body in a way. Though the soul keeps the body alive, it cannot even do this when the body becomes decrepit due to age, injury or disease. Moreover, the mind, can do nothing without the body; in fact the quality of mans actions depends largely on the formation and faculties of the body.

The differences between man and man and between men and animals are mainly due to their bodies, which are different and not due to their souls, which are alike. It is because of his body, its special construction and powers, that man can grow and evolve and acquire control over the environment, while animals cannot.

The Body is Essential

It has also to be remembered that as the soul is beyond the reach of the senses and the intellect, whatever is required to be done to the spirit has to be done to the body. Gifts, good education and honour must all be offered to the body and by the body. The transactions of life take place among bodies and not among spirits. For all practical purposes

needs of the body lose none of their urgency because the body is only a part and not the whole of man.

We have to recognise the body as an integral component of the human personality. It is indispensable for his spiritual growth, which requires the proper training, development and use of the body. It is significant that the Gita has called life *Shareer Yatra*, the pilgrimage of the body, and not of the spirit.

It is clear that the first and foremost duty of everyone is to preserve and develop his own life.

But man cannot live alone. In the beginning he gets his body, nourishment, training and education from others. Even when he has grown up he needs many others to look after him and help him earn a living. Every human life is linked up with many others and depends on them.

Everyone must therefore support not only his own life but also the community in which he lives. The upkeep of society is the second most important duty of man.

Religious activities can be carried out only by a living person and only in a society which is well ordered, peaceful and flourishing. Works which preserve life is oneself and others not only enable men to worship God, they are themselves worship of the God who has emanated and pervaded all beings. We have also Sri Krishna's assurance that whatever is attained by a whole-time man of religion through his prayers, Japa or meditation is also attained by the warriors, administrators, business men, agriculturists, workmen and others who devote themselves wholeheartedly to the secular duties of their respective professions. (XVIII-42 to 46)

Two Kinds of Worship

As God, by his very definition, is omnipresent, the world is filled with God and is God. The universe, in fact is *Virata Bhagvan* the manifested and developed form of Lord Sri Krishna, and stands in relation to his popular two-armed form as a tree does to its

root or seed. According to Sri Krishna himself the world is his loftiest form (XI-47). So when he commends the worship of himself as the Highest Godhead, he actually has in mind the adoration of his loftiest or cosmic form, and not his two-armed form. In short, service of the world or fellow beings is adoration of the highest form of God and therefore the best mode of worship, without which he cannot be attained.

We have to recognise that the plan of God imposes on man two different kinds of worship, one of the God in heaven by conventional methods and the other of the God in man by acts of loving service which meet the needs of men. These two kinds of worship are both necessary and complementary. There need be no conflict between them as their timings are different. A man may pray or meditate as much as he likes but must devote the rest of his time to works of public good. Only so can he reach the Gita's ideal of whole time, constant and unwavering, *Nitya, Satata, or Avikampan*, Yoga.

Works of service, being adoration of the highest form of God, are the best mode of worship. The Gita has clarified this in several important pronouncements. Renunciation of the fruit of one's labours for the welfare of others is even better than meditation and immediately leads to peace (XII-12). This is confirmed in declaration that the best of Yogis is he who regards the pleasure and pain of others like his own and rejoices in doing good to others. (VI-32)

The dedication of one's acquisitions to public good is the culmination of all Sadhanas and good deeds, being necessary to make them spiritually elevating. Saints and dimons both performed severe and prolonged austerities. Those who devoted the fruits of their Sadhanas to the service of others became saints, while those who used those gains for oppressing others or for self-glorification became demons.

The World is the Kingdom of God

The world is God's handiwork, his home, temple and empire, his love, recreation and delight. He loves the world because all his

living creatures-with the ardour of a father, mother, friend and grand-sire-all rolled in one. Naturally he is keenly interested in their welfare and progress and very fond of those who love their fellow beings and do their best to make the world a better and happier place for all.

On the other hand, those who injure their fellow men are sinners and get severe punishment in course of time. Those who have power, wealth or knowledge but do not use them to promote the well being of society, fail in their duty and sin by default. They, too, receive their due punishment.

Though God can accomplish everything in the twinkling of an eye by his mere wish, his plan is that man must do his best and act as God's partner in the great business of running the world smoothly. The arrangement between Sri Krishna and Arjuna for the Mahabharata war was that Arjuna would do all the fighting while Sri Krishna would only drive his chariot but would not fight. This is, broadly speaking, the division of work between God and man. Every one must do all he can and play his own part before expecting God to play His. Even a man of wisdom or devotion should not expect that because he is seeking, or has attained, union with God, God must come and sweep his floor, cook his food and put morsels into his mouth.

The world as the kingdom of God needs not only meditators and devotees but also sincere workers. Man has a dual role-as a devotee or lover of God and as an employee of His government on earth.

The Gita has left no doubt as to man's responsibility for Lokasangraha or maintenance of the world order. "Having an eye to the welfare of the world, too, you should perform action," (III-20). As the ignorant acts with attachment, so should the wise act without attachment, desiring the welfare of the world. On the other hand, "he who does not follow the wheel of Sansar thus revolving (i.e., makes no contribution to world maintenance), is sinful and selfish and lives in vain" (III-16).

Obstacles to Lokasangraha

All the emphasis our scriptures have laid on world maintenance has been more or less nullified by several wrong notions of popular Hinduism. For example we are repeatedly told that man is not the body but the soul; and that the world is dream, an illusion, a snare and a house of misery, from which the sooner we can escape, the better. This has led to the widespread impression among Hindus that, being pure spirit, they would be much better off without being encumbered and soiled by a body or the plot of land called India. In these circumstances can we wonder if Hinduism, despising both the body and the world, is increasingly finding refuge in the blessed land of disembodied spirits?

As if this were not enough, the people are given to understand that to practise the Gita's Yoga defined as even-mindedness, they must be utterly indifferent to the pleasure and pain of their fellow men as well as the gain and loss, victory and defeat, of their country. To cap it all there is a strong undercurrent of belief that doing good is a cheap philosophy which cannot take anyone very far; and that only religious pursuits like meditation can lead to God realization, while secular works, however noble, are simply a preparation for meditation. If Arjuna was dissuaded by Sri Krishna from the path of meditation, it was because he was raw and unqualified for that path, implying thereby that all the persons who are being taken now-a-days to meditation classes are more advanced than Arjuna and well qualified for the path of meditation on account of their discipleship of modern Gurus.

Swami Ranganathananda said in his inspiring on Human Excellence: "Let it not be said of our people later that we learnt nothing new and forgot nothing old. There are many things to forget, many things to forsake completely and there are wonderful things to learn, of which the central core is a social concern, a response to the other individual, a real concern for the other man, which is the essence of ethics and the spring of character and all other excellences. *That is the basic nourishment the Indian soul needs today* Be citizens first; then try to develop into saints. Have concern for the other person; this is where a new character excellence will come to all of us; *and we need it very badly*"

Making use of Gita's Budhi Yoga, let us not be slaves of traditional views simply because they are ancient. Where authorities differ there is obviously need as well as scope for rejection and selection. Let us be unflinching in weeding out unwholesome, divisive and weakening dogmas in the light of our scriptures and the collective wisdom and experience of mankind.

India the Heart of the Virata

Sri Krishna expressed his deep concern for the world-specially India-not only in words but also in deeds. Though he needs nothing for himself, he works unceasingly for the welfare of the world and as an example to others (III-22). He even comes down as an incarnation when righteousness declines and evil is in the ascendant.

As the age of eighty and though very much senior to Arjuna in rank, he assisted Arjuna in a righteous war driving his war chariot for eighteen days and tending its horses at night. Later on when, being struck by an arrow, his body was about to leave the earth, his last thoughts were for the welfare of the people and he gave instructions for the evacuation of Dwarka, which was to be inundated by the sea seven days after his departure.

Here are examples for our great religious leaders and teachers, who claim to be devotees of Sri Krishna, to ponder and imitate.

Our weaknesses and miseries from our neglect of the Virata Bhagavan, the Lord appearing as birds, beast and man, as mountain, river and forest, as farm, factory and office. Just imagine how much the sum-total happiness in our country would be increased if only workers in different walks of life devote themselves diligently, honestly and efficiently to the duties for which they are paid.

Acts of world maintenance are the very beginning as well as the end of religion. They are life-blood and acid test of godliness. For the spiritual quality and worth even of Japa and meditation depend on whether and to what extent they promote the good of the poor, the needy and society in general.

If we take care of the world, the world will take care of us, the laws of God will help us at every step and Nature will shower her bounties on us.

Let us make the Virata Bhagavan the centre of our religious endeavour. Let us realize that the holiest, most loving and most lovable part of the Virata is our own country, the land hallowed by the lives of Rama, Krishna and a galaxy of saints and seers. Let us go all out to make India glorious, strong, prosperous and happy a model and a boon for the rest of the world. Let us take the gospel of love, service and cooperation to every home, school and place of work.

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The Impact of Nagri on Japanese Script

I. S. Jetley

In 1940, when I started learning the language of Nippon (Japan), I was very much struck by the form and shape of script Katakana which is used in Japan.

Even in Japan, nothing is definitely known as to the origin of these letters. Some people think that these are the remnants of the Chinese script which is called Kanji in Japan. But the evidence which I find, obviously proves that letters went to Japan from India. How and when cannot be said.

The so called alphabet of Katakana begins with five vowels. In all the old languages of the world we do not find the vowels separated from the consonants except in the alphabet of our Indian languages. Everywhere, else, these vowel sounds are mixed with the sounds of consonants. Take the case of English Latin or Greek languages and take similarly the alphabets of all the European languages. The alphabet there start with A, then come B, C, D and thereafter E. Then come F, G, H and thereafter the third vowel. Thus all the five vowels A, E, I, O, and U are mixed up with the consonants in the alphabet.

the replica of Arabic script. Thus the alphabets of Arabic, Persian, Turkisian, Urdu, and Malayan languages are also such that the sounds of vowels are mixed up with the consonants.

The alphabet starts with Alif, then Be, Pe, Te, TTe, Se Jeem, Che, He, Khe, Dal, etc. and then at the end we find Wav (i, e., O & U), Hamza, small e and long e.

Thus these vowel sounds are not separate from the sounds of the consonants.

In Sanskrit, Hindi, Gujrati, Bengali, Punjabi etc., these sounds of vowels precede the sounds of the consonants and are quite separate.

Similarly the sounds of the vowels precede the sounds of consonants in Katakana and are quite separate.

2. Next we look into the order of these vowel sounds. They are also in the same order as we find in Sanskrit.

This order is A,I,U,E,O. In Sanskrit also, the order of these five vowel sounds is just the same as in Katakana.

3. Thirdly we see that these five vowel sounds are represented by certain forms. These forms are available to us in the form of the so-called Matras, i.e., ँ, ऌ, ॡ, ॢ, and ॣ. Actually these Matras are the letters. But when they stand independently, we add ऋ to these.

Now, let us see the letters of Katakana. They are as follows :—

P ँ ऌ ॡ ॢ ॣ

Anyone can easily conclude that these are the same Matras as those of the Sanskrit. In P, there are two strokes one horizontal and the

other vertical, Just as we find in our T. Similarly in ँ (ई) there

are two strokes as we find in our ऌ. The head line is not to be counted because the same link is merely to give the cohesion to the script

while writing. The third letter is

ॡ

This is exactly like our ॢ

The next letter is  This is just like our , the fifth is 

this is just like our . The only difference is that the angles of the three strokes are a bit different like the spokes of the Japanese fans which are at different angles when we open the fan half or full. The fourth argument which I prefer in support of my claim is that the beginning letter of the consonants is also just the same as that of the Sanskrit alphabet i.e., क.

5. Not only this but the shape of the same letter is also just the same as that of our क. The Japanese क is  and ours is क.

6. Now I go to the next point In Japanese the so called alphabet changes into syllabary. Let us set apart all the syllabess of the Japanese alphabet. The remaining letters are reduced to सा, ता, ना हा, मा, या, रा, वा and अनुस्वार ।

Let us now probe in to the order and shape of these letters.

- (i) First of all I take the Anuswar, i.e. the nasal sound. It is just the same as we find in our script. It is represented by a dot. In English it is represented by the letter N. and in Arabic script this is represented by the letter नू (Noon).
- (ii) Next we see that the order of other letters is also Just the same with only two exceptions i.e., of Sa, and Ha
The order is ता, ना, मा, या, रा, बा, which is just the same as we find in our Sanskrit These are sounds which the Japanese do not pronounce such as घ, ट, ठ, ड, ढ, ण, भ ल घ ञ, त्र, ल. So these are not in the Japanese alphabet.
- (iii) Even there is reason to explain as to why Sa & Ha are not occupying their own assigned places in Sanskrit alphabet.
- (iv) Last of all I come to the shape of the above mentioed letters सा, ता, ना, हा, मा, या, रा and बा.

We find that there is great similarity between their shape and that of the Sanskrit letters.

For example take ऋ of both the scripts. There are two strokes in each. One is vertical and the other is mid-horizontal. The horizontal line meets the vertical line in the middle. Similarly ह्र of both have the same two curves in each of them.

Now, I do not wish to prolong the article. But to give my conclusion straight to the reader, I must say that Katakana is certainly derived from the Nagari (नागरी) script or its genitor of those times when it went to Japan.

The evidence is so strong that the same cannot be denied or put aside on any grounds whatsoever.

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Distortion of Indian History

DR. B.C. SINHA

Vested interests communal feelings, regionalism and a feeling of caste and creed have always In the minds of the historians in the past, which resulted in moulding it badly into a distorted form. Every time in writing it everyone laid stress on crucial some points according to one's own ideologies and views e.g., a Russian laid stress more on the doctorines of communism while american always pleaded for democracy. Of course, interestingly, the aim of both as the same, i.e., seeking the truth As prejudiced they were, they did not communicate the success of whites (English) to the children of communist countries. In the greek annals Alexander has been lauded the skies and it is said that he returned the kingdom of Poros just out of generosity. This is a narrow attitude towards history. E.H. Dance remarks in "History the Betrayer" that no country of Europe or America has ever done full justice with the East in their History text books. One who knows History must be aware of the most damaging and damnable remarks of lord Macaulay for the East. As a matter of fact, an English child is well taught about the British rule in India but has a little knowledge about Budha and Ashoka.

In this context we can very well adjudge the attitude of foreign scholars but what it is most amazing is the unfamiliar and seemingly prejudiced attitude of some of the Indian historians. They are distorting and malleping history for the cause of so called progress and

secularism, which must be stopped because History is History and it must be looked upon with unbiased eyes and least amount of controversy. One might be right in not appreciating the past but why should he try to have an escape from the past? We ought to exploit the knowledge gained by the understanding and mastery of the past for the betterment of the present and future.

A text book "Modern India," dealing with the modern period of Indian History by Dr. Bipan Chandra has been prescribed for secondary schools by the National Council of Educational Research and Training (NCERT). The editorial board includes eminent scholars like Dr. S. Gopal, Dr. S. Nurul Hassan and Dr. Romila Thapar. It is difficult for a humble man like me to give my comments on the entire book, but I would definitely like to place some of my observations on the chapter dealing with the nationalist movements and religions as well as social reforms.

In the chapter XIII of this book, the author offers some comments about Swami Dayananda and the Arya Samaj. He observes, "Swami Dayananda believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which he said were full of false teachings. For his own inspiration, Swami Dayananda went to the Vedas which he regarded as infallible being the inspired word of God, and as the fountain of all knowledge. He rejected all later religious thoughts if it conflicted with the Vedas. This total dependence on Vedas and their Infallibility gave his teachings an orthodox colouring, for infallibility meant that the human reason was not to be the final deciding factor."

From the above extract it appears that the author does not like to be very clear about Swamiji and his achievements. How could Swamiji opt for an orthodox teaching, who believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas? The story of the Shivratri fast is well known to all. Swami Dayananda's father was an orthodox Brahmana. He wanted his son to adopt a particular way of life as he himself had. But Mulashanker (as Swamiji was called in his childhood) left Haridwar for fifteen

years wandered in quest of truth. It all shows that he had a firm faith in human reason. His basic teachings, based on human reason, constitute the ten principles of Arya Samaj, which are given below :

1. God is the primary cause of all true knowledge and of everything known through knowledge.
2. God is existent, intelligent and blissful.
3. The Vedas are the books of true knowledge.
4. One should always be ready to accept truth and give up untruth.
5. Everything should be done according to the dictates of Dharma.
6. The primary object of the Samaj is to do good to the world.
7. One's dealings with others should be regulated by love, justice and Dharma.
8. One should try to promote knowledge and dispel ignorance.
9. No one ought to be content with his own good alone; but he should see his welfare in the welfare of all.
10. In matters which effect the well-being of the whole society one should discard all differences and not allow one's individuality to interfere; but in personal matters everyone may act with freedom.

Swami Dayananda attacked and led a revolt against Hindu orthodoxy. He opposed idolatory, false rituals, priesthood and caste practices. He was not only a seeker after truth but also an ardent patriot. He dreamt splendid dreams about the future of the motherland. In the words of a scholar, "He had the vision of an India purged of superstitions, corrupt and evil practices like enforced widowhood and idolatory, united in the worship of one supreme God, for self rule and restored to her ancient glory." Swami's absolute faith and total dependence on the Vedas were chiefly directed to replace the false beliefs which were current in the society. In fact he wanted to wash off the malific influence of western civilization which was making an impression upon the educated youth of our country.

Vedas were full of life giving truths. Thus Dayand's views on Vedas never meant that human reason was not to be the final deciding factor. Dr. Bipan Chandra himself admits, "However, his approach had a rationalist aspect, because the Vedas, though revealed, were to be interpreted by himself and others, who were human beings. Thus individual reason was the decisive factor "

The learned author again gives some contradictory statements about Arya Samaj. He says, "The Arya Samajists were vigorous advocates of social reforms and worked actively for improvement of the condition of women and to spread education among them. They fought against untouchability and the rigidities of the hereditary caste system. They were thus advocates of social-equality and promoted society-solidarity and consolidation. They also inculcated a spirit of self-respect and self-reliance among the people." After giving this most objective analysis about Arya Samaj the author gets himself confused in the name of communal harmony and secularism. He says, "At the sametime one of the objectives of Arya Samaj was to prevent the conversion of Hindus of other religions. This led it to start a crusade against other religions. This crusade became a contributing factor in the growth of communalism in India in the 20th century."

If you decide to improve your own house, does it mean that you are going to demolish the houses of others ? Do the ten basic principles of Arya Samaj indicate anything about communalism ? The Arya Samaj was founded with a definite mission to do good to the world. How could it offend the sentiments of the followers of other religions ? It is a fact that Arya Samaj started a "Sudhi movement" and prevented the conversion of Hindus to other religions. But the idea behind it was to unite India into one strong society based on justice, equality and fraternity. Swamiji wanted every Indian to become an 'arya' which meant a noble man. It was not a sectarian word. On the country it wanted to embrace the whole Indian society. Swami's noble mission was not allowed to take roots because it was against the basic interest of the British rulers. According to Arya Samaj any Indian could be an Arya also. If there is any platform in India which could unite Hindus, Muslims and Christians, it is the Arya Samaj. It has done a splendid work to unite the people of India.

fact Arya Samaj has repelled from an extensive area the disastrous inroads of foreign culture and thereby recorded a chapter of glorious achievements in the cultural and political history of the country. It has always stood for national unity. Of course it did not care to know about two type of national unity viz., secular and non-secular.

It is high time for starting a vigorous intellectual movement against the false ideas and nations about the Indian history. Distortion must stop, otherwise the posterity will never forgive us. An authentic and challenging history of the Arya Samaj movement is the need of the hour.

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Thus Spake

Max muller in "India, What can it teach us"—

"If I were to look over the world to find out the country most richly endowed with all the wealth, power and beauty that the nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problem on life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. Whatever sphere of human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy whether it be laws or customs, primitive act or primitive science, everywhere you have to go to India. Whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only I can only say that after reading the accounts of the terrors and horrors of Muhammadan rule, my wonder is that much of native virtue and truthfulness should have remained." —

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Book Reviews-I

The Arya Samaj, (Hindu without Hinduism); D. Vable; Publisher—Vikas Publishing House, 6 Ansari Road, New Delhi ; 1983; Pages-233; Price—Rs. 125/-

Prof. D. Vable was the founder Principal of Dayananda P. G. College Ajmer and has been associated with Arya Samaj movement for over 50 years. Currently, he is the honorary secretary of the International Council of D.A.V. Educational Institutions and as such he can speak with authority on the role and aims of the Arya Samaj.

This book has apparently been conceived as a critique of the recent judgement of the Delhi High Court (A.I.R., 1976, Delhi High Court, Page 207) in which it was held that the Arya Samaj was only a reformed sect of Hinduism. Earlier, the Supreme Court had held in A.I.R., 1971, Supreme Court, Page 1937, that Arya Samaj is not merely a sect of Hinduism but it is religious minority in a legal sense.

As is well known Article of 30 of the constitution of India confers upon all minority communities whether based on religion or language the right to establish and administer educational institutions of their choice. This right leaves it to the choice of such minority community to establish educational institutions which would serve the dual purpose of conserving their religion, language and culture and also the purpose of giving a thorough good education to their children. In the words of justice Mathew, "The religious minority

educational institutions where it can impart secular education in a religious atmosphere. (A.I R., 1974, Supreme Court Page 1389).'' It also confers on them a positive right to establish separate institutions to give religious instructions practically at the cost of the State since in terms of sub clause 2 such institutions are entitled to financial assistance to the tune of about 90% of the total expenditure.

In the initial stage Arya Samaj institutions did not on principle seek financial assistance from the British government but now since the attainment of Swarajya the situation is different. Vast funds are needed for the proper performance of their chosen role-by goal oriented organisations while such assistance is available to minority institutions Arya Samaj institutions stand deprived of such assistance in terms of the Delhi High Court judgement as it is not deemed to be a legal minority.

The learned author has been at pains to establish that Arya Samaj is not only a reformed sect of Hinduism but is an independent religious entity. True, a large number of Hindus were attracted by its popularity as a national and reformist movement. But it would be a castastrophe if after its unique contribution to the Indian renaissance it should disappear in the sea of Hinduism and that too before fulfilling its mission. In this context the author quotes Swami Shradhananda the founder of Gurukula Kangri as follows—"We emphatically protest against the statement the Arya Samaj is in any sense, a Hindu movement. Its creed is universal, and its teachings are for all mankind. In fact, the Aryas do not like to be classed with Hindus, and many census reports can bear testimony to this fact." "He correctly adds that the word Hindu was anathema to Swami Dayananda. (p. viii Introduction).

The author pleads in the national interest to all the Hindus to unite on the basis of their common historical, social and cultural affinity to accept the non-religious-commotation of the term Hindu. He approvingly quotes the late justice Chagla to interpret the term in its geo-political sense. However, as this view is rejected by majority of Muslims and Christians, the author's view is not accepted. The author's view is not accepted by the majority of Muslims and Christians.

define Hinduism as a particular way of life—based on common social, historical and cultural ties. But at the same time, he rightly asserts that the Aryas, Sikhs, Jains and Buddhists should be equally free to disclaim that they are only a sect of Hinduism and yet take pride in being Hindus in the social and cultural sense, thus being honourable members of the wider Hindu brotherhood.

It would be indeed, a pity if Arya Samaj loses its revolutionary zeal which was never more wanted than in the present times. Needless to say that in pursuit of this vital programme Arya Samaj needs resources both in men and money.

The learned author has taken pains in tracing the history of Arya Samaj movement and in elucidating the tenets and beliefs of Dayananda and Arya Samaj. This certainly is a well timed and much needed book and is a welcome addition to the Arya Samaj literature available in English and carries forward the effort of Late Lajpat Rai which found expression in his History of the Arya Samaj Published in 1914. The author duly takes note of Prof. J.T.F. Jorden's research work on Dayananda Sarswati and many other scholars in this field.

The controversy raised by the learned author will no doubt trigger further contemplation on this critical issue whether as the subtitle says an Arya, "is a Hindu without Hinduism."

G. B. K. Hooja

2. INDIAN VEGITARIANISM—(Lacto-Vegetarianism); Dr. Tara Chand Gangwal, Publisher—Jaipur Printers, Jaipur; P. 36.

In this small booklet the learned author has developed the thesis that Vegetarianism in India is not only based on health grounds, but, on spiritual grounds as well. In India there has always been a great emphasis on AHIMSA as a way of life from the very early period of history and the Indian philosophers have advocated the cultivation of "friendship for all living beings."

Dr. Tara Chand Gangwal is an eminent physician and a spiritual practitioner and has brought to this exposition a happy combination of scientific temper and spiritual experience.

The booklet contains valuable tables regarding food values, Vitamins, aminoacids, which brings home the argument of the learned author. The style is persuasive and attractive, as the following lines would show :

'Eat all kinds Nature doth destow,
It will amalgamate below,
If you think it shall be so.
But if you once begin to doubt,
The gastric juice will find it out.'

(G.B.K. Hocja)

3. Vedic Concept of Yoga Meditation—Devendra Kumar Kapoor;
Publisher—Deva Vedic Prakashan, 18 Union Park, Bombay;
Pages 106; Price Rs. 60/-.

The book is a recast of the author's discourses to the foreign disciples assembled to learn yoga at Yoga Niketan Ashram, Pahalgam (Kashmir) in 1979. In these discourses 18 practical exercises have been given preceded by Vedic mantras. The very first hymn explains that yoga is a way of life, followed which life gets filled with peace and bliss.

Patanjali's concepts of God as special Pursha unbound by action and its fruit and yoga as unity of self with God have been connected with Vedic hymns. But mind due to its restless nature puts hinderances to attain this unity, to calm which the meditation on six Shiva Samkalp mantras of Yajurveda has been prescribed. Thus, yoga meditation has been taken to its foundation head, the Vedas.

It is absolutely the acumen of Shri Kapoor that Yogic meditation has been connected with some Vedic mantras although there is nothing of yoga directly mentioned in these mantras. As such so many

other Vedic mantras can be applied for meditational purpose. Translations of Vedic mantras in English verses deserve appreciation of author's poetic talent. The get up of the book is nice and such shall be of good use to the English speaking learners of yoga meditation.

Dr. Bharat Bushan

Reflections. Poems by Dr. Trilok Nath Vrajbal : English trans. by Dr. Ravi S. Varma; Published by Parijat Prakashan, Jaipur (1982); pages 48; Price—Rs. 15.

The Reflections is the English rendering by Dr. Ravi S. Varma of Dr. Trilokinath Vrajbal's Hindi poems entitled '*Indu Ek : Vindu Do,*' first published in 1969. It is a collection of poems displaying "the poet's preoccupation with philosophical search." These pieces are marked by high seriousness, sustained thought and vigorous vitality, originality of thought and depth of feeling. Some of the passages recapitulate faithfully the Indian milieu and idiom. For example, the translation of the Hindi proverb—*bookhe bhajan na hoj Gopala*—is rendered into English with creative fervour :

I am hungry.
Give me bread.
Philosophy cannot sprout
in a hungry dry soil.

The translation not only reproduces the poet's vision and imagination, thought and feeling but also maintains the message and the spirit of the original. For performing such a difficult job Dr. Varma deserves all encouragement and gratefulness. In the translations of poems such as "A Celestial Song," "The creation," "Self-Consciousness," etc. he has tried to attain the heights of Tagore, although much of his translation sounds prosaic and does not recreate the lyrical ardour of the original poems. The translator, it seems, has not adequate knowledge of the English prosody. Nevertheless, Dr. Varma has stuck close to the original and preserved culturally unfamiliar ideas and images of India in a foreign language. Herein lies his contribution.

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The booklet is not free from the printing errors reflecting upon the

poor standards of Indian printing industry in general. The English rendering has its own spots of beauty, e.g., in *Wisdom* :

I am a tattered garment useless;
but don't dispise and discarded me,
In this naked world,
I cover and drape obscenity.
True to my tradition
I will serve you in times of need.

or mark the symbolism of *An Inquest* :

This splintered twig
falls from the tree.
And on the rest the birds
twitter and sing with joy and glee.
The grass on the earth
asks the heaven :
Why did the twig snap
So easily the relation inviolable ?

Dr. R.L. Varshney

6. THE LITERARY ENDEAVOUR published quarterly from Anantpur, under the editorship of Dr. L. Adinarayan of Giriraj Govt. College, Nizamabad and his associates.

A healthy and timely effort the *Literary Endeavour* fulfils a long felt need of standard literary journals in English in India. It is a bold step in the right direction. The volume under review contains twelve scholarly essays and one comprehensive bibliography on R.K. Narayan's art and thought.

The first article, "R. K. Narayan's Novelistic Vision—Need for Re-appraisal" by Vimla Rao justifies the need for a Special Number of R. K. Narayan. It surveys in a nut-shell the fresh literary output on and about R. K. Narayan and brings into light his sustained creative energy. It also reviews the latest works of R.K. Narayan and comments on his comic vision

M.K. Naik, is another deeply scholarly analysis of Narayan's works with special reference to his regionalism, his Malgudi milieu. Although, as mentioned by Prof. Naik, "It is perhaps an exercise in futility to try to locate the possible origin of Malgudi," yet Prof. Naik has made it really fruitful. His conclusion are not only thought-provoking but also technically and critically sound.

Shyam M. Asnani's article, "The use of Myth in R.K. Narayan's Novels," considers the consistent use of Myth in Narayan's novels. It is an attempt to abandon the trodden paths of literary criticism on R.K. Narayan. Mr. Asnani's essay is full of laboured scholarship and the critical analysis is very sketchy.

The fourth article—"The Apocalypse of the Ordinary—The Comic Myths of R.K. Narayan"—by K. Chellappan—is rich in content and is based on sound principles of literary criticism. The article very well reflects the close study of R.K. Narayan's works. But it is full of grammatical pitfalls and lacks the coherence of a good composition.

The fifth article, "Levels of Irony in the Short Stories of R.K. Narayan", by P.C. David and S.Z.H. Abidi is a specimen of original approach to R.K. Narayan's use of irony in his short stories. It aptly illustrates, "Irony in Narayan stems from his workmanship and vision, and not from the selection of themes "

O.P. Bhatnagar's *Love, Non-violence and Freedom in Waiting for the Mahatma* tries to study the *Waiting for the Mahatma* as an exploration of the Gandhian ideology of love, non-violence and freedom. Mr. Bhatnagar acts as a defence counsel for Mr. Narayan on a point which needs no defence despite Mr. Keith Garebian's complaint of contradiction. The article has literary merits of a high order and the conclusions have been arrived at by a thorough study of Narayan's short stories.

The seventh article—"The title of R.K. Narayan's the English Teacher, by K.S. Ramamurti explicates the symbolic and suggestive nature of the titles of the novels by R.K. Narayan in general and of *The English Teacher* in particular, proving that the novel is not merely the story of Krishnan, the individual but that of an English teacher, and that Krishnan is one who Narayan had wanted to be in his brilliant

analysis, Mr. Ramamurthi has tried to relate the title to the theme of the novel, yet he has only poured the old wine into new bottles. When compared to the work of S.C. Harrex and Dr. James Dale on the same subject, Mr. Bhatnagar's work seems somewhat shallow.

The eighth article, "Gandhi and R K. Narayan" by H.L. Agnihotri tries to show the impact of Gandhi on R.K. Narayan. Many of Mr. Agnihotri's conclusions are challengeable and whether full justice has been done to Gandhism is also questionable. However, Mr. O. P. Bhatnagar's, "Love, Non-violence and Freedom" bridges the gulf. Both the articles may be read together.

O.P. Mathur's study of the *Guide* in cultural ambience explores R K. Narayan's Indianness without properly defining and explicating Indianness. K. Veknkata Reddy estimates R K. Narayan's language and technique in the *Guide*. His article lacks compactness and tries to jot down only a few astray ideas.

R Rao's, "God-consciousness in The Guide and Sidhartha" is a good piece of descriptive criticism and offers fresh insights through brief comments. R.A. Jayantha's article does not digest properly the very thing eaten. The author has tried to refer to the Brahmsutra without a thorough assimilation of it. Yet the article is worthy of reading for its originality and literary value.

The most useful part of the journal is the Bibliography on R.K. Narayan compiled so painstakingly by Sham M. Asnani of Rajasthan University. It will prove to be of immense use to the research scholars working or desiring to work on R.K. Narayan.

On the whole the journal sustains and keeps up a lively awareness of modern creative trends and critical approaches to literature. The editors really deserve congratulations on doing so nicely a very good work indeed.

Reviewed by
Dr. R.L. Varshney
Gurukula Kangri Vishwavidyalaya
Hardwar.

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Ten Principles of Arya Samaj

- 1 God is the primary source of true knowledge and of all that is known by its means.
- 2 God is Existent, Conscious. All betitude, Formless; Almighty, Just, Merciful, Unbegotten, Infinite Unchangeable, Beginningless, Incomparable, The support of all, The lord of all, All pervading, Ommiscient and Controller of all from-within. Evermature, Imperishable Fearless, Eternal, Holy and Creator of Universe. To him alone is worship due.
- 3 The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them, to teach them, to hear them, and to recite them.
- 4 All persons should ever be ready to accept truth and renounce untruth.
- 5 All acts ought to be performed in conformity to Dharma i. e. after due consideration of right and wrong.
- 6 The prime object of Arya Samaj is to do good to the world i.e. to ameliorate physical, spiritual and social standards of all men.
- 7 All must be treated with love, justice, righteousness and with due regard to their merits.
- 8 Ignorance ought to be dispelled and knowledge be disseminated.
- 9 No one should remain content with his or her own well-being but on the contrary should regard his or her well-being in consonance with the well-being of others.
- 10 In matters affecting well-being of the society in individual should subordinate his or her personal likings; while in matters affecting him or her alone he or she could enjoy in freedom of action.

